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MEMOIR OF THE REV. NATHAN STRONG, D. D.

PASTOR OF THE FIRST CHURCH IN HARTFORD, CT.

[By the Rev. SAMUEL H. RIDDEL, Hartford.]

NATHAN STRONG, D. D., the subject of the following sketch, was a son of the Rev. Nathan Strong, first minister of the North Congregational Church and Society in Coventry, Ct.* He was born on the 16th of October, 1748. His father was the son of Elnathan Strong, who was born August 20, 1686, and who lived at Woodbury, and died in middle life, leaving a young family. The father of Elnathan was Thomas Strong, who was the fourth child of Elder John Strong, who died at Northampton April 4, 1699, at the age of 94. For a more particular account of the genealogy of the Strong family, see American Quarterly Register, Vol. XII. pp. 9, 389.

We have no means of learning the personal history of the subject of this memoir, during any part of his childhood or youth, previous to his becoming a graduate of Yale College, in the year 1769; which was a few weeks before he had completed his twenty-first year. For several years after he was graduated, Mr. Strong remained at the college in the office of tutor, in which employment he was intimately associated, as he had been during his collegiate course, with his distinguished classmate Dr. Dwight, afterwards president of Yale College. Of the manner in which he had improved his opportunities for acquiring knowledge at this period, and evinced already the characteristics which afterwards became so prominent in his public life, something may be inferred from the remark of President Stiles, who is reported to have said, to the committee of the church in Hartford, in reply to their inquiries respecting Mr. Strong as a candidate for settlement, that "*he was the most universal scholar he had ever known.*" When we consider the high authority, on a point of this nature, from which this honorable testimony came, it will not seem improbable that it should have been received as a high encomium upon the intellectual endowments, as well as the systematic diligence of one, who, in his academic course, had been a competitor with such men as Dwight, Trumbull, Treadwell, Emmons, Lyman, and Charles Backus, who were among his cotemporaries in college.

Mr. Strong was graduated with the highest honors of the college. The following is from the Memoir of Dr. Dwight. "At the commencement

* The Rev. Joseph Strong, D. D., late of Norwich, Ct., was also a son, and a younger brother of Nathan.

but a single appointment was made from the class which received the degree of Bachelors. Before giving it out, the president sent for Dwight and Strong, and informed them that, in the view of the officers of college, they were at the head of the class, and equally deserving of the appointment; but, as Strong was the elder of the two, it would be given to him at that time, and to Dwight when the class entered on the degree of Masters." A writer in the *Christian Spectator* for September, 1833, in an article "on the character and writings of Dr. Strong," to which we shall have occasion somewhat largely to refer in compiling the facts to be embodied in the present memoir, thus pertinently remarks upon the mutual influence of this early emulation. "Whatever spirit of literary rivalry might, for a time, have actuated these two, perhaps the brightest ornaments of their class, we believe that while it did not impair their respect for each other's talents, it had the effect to increase in each those high qualifications, by which they were both so eminently fitted for public usefulness. As they came forward together in life, they were united in counsel and effort, in all the leading measures pursued for the advancement of the moral and religious welfare of the community. It is no mean praise to Dr. Strong, that he should have uniformly enjoyed the confidence, the coöperation, and the willing deference of such a man as President Dwight."

The same habits of diligence in the pursuit of every branch of knowledge which his acute and comprehensive mind could make subservient either immediately or remotely to the useful purposes of life, continued with Dr. Strong through his whole subsequent course; and as appears from the results of his public labors, and from the testimony of his cotemporaries, with the same success in active, professional life, which had been witnessed by his venerable instructor, and had rewarded his earlier efforts in classical literature. In a brief obituary notice of Dr. Strong, prepared as an announcement of his decease by the Rev. Thomas Robbins, at that time pastor of a church in East Windsor, Ct., this valuable feature of his character is thus recognized.

"Very diligent in the improvement of time, he rose early in the morning, and devoted all that could be spared from necessary avocations, the calls of company, and the active labors of his profession, to the duties of retirement and study. By thus cultivating a mind of the first class for activity and penetration, he became very eminent as a divine, and possessed of extensive erudition. His learning has not been duly appreciated, as it was never displayed in his public instructions, and but partially exhibited in his intercourse with his acquaintance. Yet his information extended to almost every subject. The state of the Christian world and the past history of the church seemed to be all open before him; the present condition of most countries, particularly in their moral and religious character, he possessed with great clearness; while none of his attainments in the abstract sciences appeared to have been lost. With a memory of great strength, he possessed an astonishing sagacity of mind, by which he would often be master of a subject, on which he had received but little information."

That Dr. Strong did not make a display of his erudition, as such, in his public instructions, is undoubtedly a fact; one which arose partly from the form in which his continual acquisitions of knowledge were incorporated into his general stock, and, still more, from the intellectual and moral dignity of his mind, and of the great purpose which influenced him in all his public labors. That his erudition was not duly appreciated, in the form of scholastic learning, by the great mass of men, was also, for the

same reasons, likely to be a fact; at the same time it is fully manifest that few men have been more distinctly recognised by the generation in which they lived, as men of preëminent knowledge, than Dr. Strong; or as capable by means of what they knew, of throwing a clearer illumination upon every subject of popular instruction. It may also be remarked, in this connection, that a very considerable part of what Dr. Strong wrote for the public eye, especially on miscellaneous subjects, was published anonymously at the time, and has never appeared in connection with his name. Few men appear to have thought less than he did of rearing a monument for fame.

After leaving college, Mr. Strong devoted himself for a time to the study of law, probably with a design to engage in that profession. How long he continued his attention to that study we are not informed. But at length we are told that "having suddenly changed his purpose," he gave himself to the study of theology, and was soon licensed to preach.

At what period of his early life Mr. Strong became a hopeful subject of renewing grace, we have no means of ascertaining with exactness. The writer of the obituary notice above quoted, says: "Dr. Strong supposed he was made a subject of divine grace in his youth. From this we may probably conclude that his conversion took place before he entered college. It may have been, however, at a later period, in connection with his change of purpose in regard to a profession.

During the period of his residence at Yale College as a tutor, Mr. Strong received several invitations to preach as a candidate for settlement in important vacancies at a distance; but preferring a residence in his native State, he accepted an application from the First Society in Hartford, Ct., which had become vacant by the death of the Rev. Edward Dorr, in 1772. Mr. Strong commenced preaching to the people in Hartford sometime in the autumn of 1773; and on the 5th of January, 1774, his ordination took place. The sermon, on this occasion, was preached by the reverend father of the candidate, from 2 Tim. iv. 4: *But watch thou in all things; endure afflictions; do the work of an evangelist; make full proof of thy ministry.* This discourse was published, and is a production highly creditable to the author as a discriminating and sound divine, and as a clear and forcible writer. A single passage we may here quote, as evincing the manner in which the youthful preacher had been trained, by parental teaching and example, to understand the substance of the message with which the ambassadors of Christ are sent to their fellow men.

"To the great and fundamental doctrines of the Christian religion there should be close attention; such doctrines as these: eternal election, original sin, the imputation of Christ's righteousness, justification by faith alone, the necessity of special grace in conversion, the saint's perseverance in holiness unto eternal life. These doctrines are the principal basis and foundation on which the superstructure of our holy religion stands. These doctrines must therefore be opened, explained and defended from the sacred oracles, where they are abundantly asserted. God's sovereignty in the bestowment of his grace, the mediation, satisfaction and intercession of Christ, the only procuring cause of salvation, should be displayed with force and energy." Referring to Paul, he says: "We find a crucified Saviour and the doctrines of redemption almost universally the subjects of his preaching;—subjects sweet and agreeable!—the centre in which all the lines of divine truth meet."

In the conclusion, an address is made to the candidate, in which "all the affection and tender feelings of the father" are blended with the faithfulness and solemnity of the Christian bishop.

Mr. Strong was now introduced into an important field of labor, where, in accordance with the spirit of the age, he doubtless expected to spend the remainder of his days. At the period of his ordination, religion not only in Hartford, but in the country generally, was in a very low state. There were only fifteen male members in the church when he received the pastoral charge. During the previous and still continued agitations of the country, on account of our unsettled relations with Great Britain, and the many exciting and demoralizing influences which came in with the war, the minds of the people were engrossed with the cares of this life, and revivals of religion were comparatively rare. The standard of doctrine and discipline in the church, and of ministerial activity, had been greatly depressed. The spirit of French infidelity was growing rife, especially in the larger towns, and among the more influential classes; so that the religion of Christ and its ministers, were often the subject of open ridicule and contempt, even on the part of those who were regarded as being entitled to the first standing in society. Under these circumstances the office of a minister was a trying situation for a young man to assume. Mr. Strong, however, was not the man, even when young, to be baffled nor abashed by external difficulties of this nature; and, so far as his mental characteristics were concerned, he was fully competent to that part of the apostolic charge which directs, "Let no man despise thee." In this point of view, singular as the remark may seem, it is not without reason supposed, that his extraordinary native shrewdness and sarcastic wit, which enabled him infallibly to detect the drift of a sly assailant, and instantly to turn the missile, which was intended for himself, back whence it had been thrown, was a talent which, though often lamented by its possessor in subsequent life, was providentially turned to good account, in his intercourse with men at the commencement of his ministry; a period when, presuming upon the forbearance of Christian courtesy or modesty, many of the irreligious gloried in acting upon the specious maxim—"Ridicule is the test of truth."

Mr. Strong was not unfrequently attacked in public places by some of this class of persons, who, under the guise of a pleasant railery, sought to inflict a wound upon his feelings, and to sink him and his office in the deference of the thoughtless bystanders. They soon found, however, that it was always at their peril they attempted to get an advantage over him in this way. The writer in the *Christian Spectator*, before referred to, has remarked that "towards all who yielded him a suitable tribute of respect, he invariably manifested sufficient condescension and urbanity; giving due weight to their opinions and arguments, patiently listening to their inquiries, and making them entirely easy in his presence. But flies were never more easily brushed from a wall than the impertinent were rebuked and abashed by some sudden and confounding stroke of his wit; which he well knew how to charge with the keenest satire, and administer with unsparing effect."

Being led here to make the above allusions to this brilliant faculty of Dr. Strong, we may, perhaps, with more propriety than in any other place, add what seems to be further requisite, in order to do justice to a feature of so much prominence and interest in his social character. And here the writer last referred to will speak in substantial accordance with what we learn from his living acquaintances.

"Dr. Strong," he says, "had an uncommonly strong sense of the ludicrous, and of those relations between opposite ideas which constitute wit, and it was difficult for him to subdue his almost irresistible propensity to disburthen his prolific imagination of the ideas which, whether delicate

or grotesque, rushed upon him with the rapidity and vividness of lightning. In the social circle he was too often facetious and sometimes even jocose. After leading in prayer in presence of the Legislature of the State, or the municipal courts, and bringing tears from many an eye by the solemnity and fervor of his manner, it was well if, in his way out of the house, he did not, by some sally of wit, either ludicrous or severe, occasion a burst of laughter on every side. From indulging in such habits, he came to be regarded too much as a champion in contests for preëminence in retort and sarcasm. As it was seldom that he was not able to parry the thrusts of the most adroit in the art, and utterly to disarm his antagonist, the consciousness of his own superior powers, together with an undue fondness for such excitement, was a constant temptation to the indulgence of his ruling propensity—a temptation by which, *notwithstanding all his struggles against it*, he was too often overcome." What the writer next adds, we would make particularly emphatic. "It was well, however, that he completely mastered himself in the pulpit. Not only did nothing proceed from his lips in the house of God, calculated to excite a ludicrous thought, or to awaken a vain smile, but there was scarcely a minister of the day, whose whole manner in conducting the services of the sanctuary, was more deeply solemn and impressive. His printed sermons exhibit not the least semblance of the quality which has now been mentioned, *and which entered into the very texture of his mind.*"

It should be observed that a pleasant indulgence in wit and repartee, in the social intercourse of life, was a much more prevalent custom at that period than at the present. Men had more leisure for social intercourse, and took their relaxation from severer pursuits more in this way. When they dropped their pen or their books, or left their shops or offices, their minds were in a good measure free from that endless tissue of cares and perplexities which is fast making all, but the real triflers of the present generation, grave, silent and absent-minded even at their own firesides and their meals. Not a few of the most distinguished men, and among them many of the most distinguished clergymen of that day, were men of extraordinary wit and humor. In Hartford, particularly, it will be recollected that some of the first men which New England has produced, in literary and civil life, who were cotemporaries and familiar friends of Dr. Strong, were justly celebrated for the possession of this talent, and for the effectual use to which they applied it in satirizing the errors and follies of the times. These facts may with propriety be suggested here, as having a tendency to make it appear less inexplicable, that Dr. Strong, "*notwithstanding all his struggles against it*," which were many and sincere, should have exhibited in the intercourse of life so much of a quality "*which entered into the very texture of his mind.*"

But in the pulpit, as has been stated, and in all the appropriate services of religion, his associations and habits of thought were entirely of a different cast. He was "a preacher such as Paul." The almost unexampled pathos and solemnity of his prayers and preaching were, on the same principle with the Apostle's, the manifest effect of a divine presence and of a distinct and sublime apprehension of eternal realities. The same characteristic of piety has been often remarked, in other cases, to have accompanied the possession of the native talent of wit, especially where grace has abounded as in the heart of this eminent man of God. The phenomenon, if duly noticed, might suggest an interesting clew to mental and moral inquiry; in the result of which it might possibly come to be seen, that the combination is neither so unnatural, nor, on the whole, so infelicitous, as has generally been supposed.

The period of Dr. Strong's ministry may be naturally divided into two great eras; having respect, in this distinction, to the different circumstances of the church, and the different degrees of success which appeared to crown his efforts. Dr. Hawes, in his Centennial Discourse, speaking of his venerable predecessor, says: "The former part of his ministry was not distinguished by any special tokens of success. It was a period of war and of great political excitement; and, though he did not neglect the proper duties of his office, it is but saying what he afterwards often confessed and lamented, that his mind was too much drawn off from his ministerial work by engagement in other pursuits. But during the last twenty years of his life he labored with great fidelity and diligence, and with most marked success. His preaching became more solemn and impressive, and was aimed more directly at the heart and conscience. The Holy Spirit set his seal to his labors, and great was the success which crowned the latter half of his ministry."

Mr. Strong was settled upon a stipulated salary of one hundred and thirty pounds. From this sum, however, there were so many subtractions and losses in consequence of the depreciations of the currency of the country, that it was often of little value, for the time being, as a means of support. At one time, we are informed, by a venerable citizen who took part in the transactions of that day, the society, on reckoning up the arrearages which had accrued in this way, found that they would be indebted to their minister to the amount of six hundred pounds, or that he had failed, by such a deficiency as this, of receiving the full value of his compensation. This being a subject of conversation in the society's meeting, there was considerable shrinking from the obligation to make good the loss. The validity of the minister's claim, by many seemed to be called in question. At this juncture, the Hon. Chief Justice Ellsworth, who was at that time a member of the congregation, interposed with a decision such as justice, in his view, demanded, and which was sufficient to put the question at rest. "Gentlemen," said he, "we owe this money honestly, and we must not refuse to pay it." The judge having convinced the meeting of the soundness of the position he had taken, no further objections were heard, and arrangements were made to meet the pecuniary responsibility.

The insufficiency and uncertainty of his support during the early part of his ministry, was undoubtedly the inducement which led Mr. Strong to invest some funds, which came into his possession from the property of his father, in a mercantile establishment in Hartford. This step he had occasion afterwards to regret, not only because it proved disastrous in a few years in its pecuniary results, the concern being involved in bankruptcy, but because it was in some degree a hindrance to his ministerial success. The solicitude connected with it necessarily occupied his mind to some extent; and, what was more probable, it gave a public impression unfavorable to the singleness of his purpose as a laborer in the vineyard of his Master. The force of these considerations he felt deeply himself in after days, when, through the blessing of God upon his accumulated domestic afflictions, among which the loss of his property was indeed but one of the lightest, he was brought to look upon himself as crucified to the world and the world to him.

In the course of a few years after his settlement, Mr. Strong was called to part with a first and a second wife by death. His first wife, to whom he was united November 20, 1777, was the eldest daughter of Dr. Solomon Smith, a respectable apothecary in Hartford. With her he lived not quite

seven years. She died October 17, 1784, leaving two children, Anna, afterwards the wife, and now the widow of the Rev. David Perry, late of Sharon, Ct., and Nathan, who resided in Hartford as a physician, until his death, on the second of August, 1837. Mr. Strong was married a second time, on the 20th of June, 1787, to Anna M'Curdy, of Lyme, Ct., whose family connections were of the highest respectability. Of her he was bereaved on the 22d of March, 1789, and left with an infant son, whom he named John M'Curdy. During the remainder of his life, a period of nearly twenty-seven years, he lived a widower.

The effect of these repeated strokes of bereavement, together with other secular reverses, was so marked in the experience of Mr. Strong, in quickening his spiritual affections, and in leading him to make a more entire and ardent consecration of his noble powers to the duties of his sacred calling, that some were even led to infer that this was in reality the era of his conversion to God. This impression, we believe, went abroad to some extent; and it is not unlikely that it might have received a measure of confirmation from the manner in which Dr. Strong, through life, was accustomed to deplore the comparative unfruitfulness of his early ministry. It is by no means correct, however, to suppose that he ever entertained the view of his own experience, to which we have above referred. It is particularly recollected by some of his most intimate acquaintances, who still survive, that he has repeatedly said that, if he was ever a renewed person, it was previous to his entering the ministry.

There is one department of the labors and usefulness of Mr. Strong, during this period of his public life, of which we are now speaking, which demands our notice before passing to the events of his subsequent history.

"Dr. Strong," says Mr. Robbins, "warmly espoused the American cause in the arduous struggle between the Colonies and Great Britain, which came on in the early part of his ministry. Some of the best political essays published in this State during that eventful period, were from his pen. For a part of the time he was employed as a chaplain in the army."

The period in which Dr. Strong* lived, was rendered illustrious in Connecticut by the appearance of a constellation of lights of the first magnitude in the sphere of mind. The spirit which led to the American Revolution, and the energy, both in counsel and in action, demanded by that memorable crisis, (including in this era of the Republic not the war alone but also the establishment of the Federal Government,) were fitted to nourish and to bring out the strongest intellectual powers, and the noblest style of character, in those to whom the country looked up as men of commanding influence. The leading politicians of that day were men of a superior order. And all our citizens, especially those in public stations, whatever might be their particular profession, participated deeply in the general solicitude and excitement. Thus the benefits of a common intercourse, on a free and liberal scale, were extended promiscuously among all those who were in any degree qualified for it, by a similarity of genius and education. Many of the master spirits of that period, therefore, seemed to possess a sort of universal talent. They were allotted to their respective spheres of service, whether in the church or state, more by what they regarded as the providential calls of duty, than by their individual peculiarities. There were not a few among the distinguished civilians and jurists of Connecticut in those days, who wanted little else but a formal

* He received the honorary degree of Doctor in Divinity from the College of New Jersey in the year 1801.

investment with the sacerdotal functions, to have made them divines of the first rank; and many of the clergy, on the other hand, were not only ardent patriots in their spirit and influence, but also profound and high-minded statesmen in the scope of their views and reasonings on those matters of national moment about which every one was constrained to speak. Intimately associated as Dr. Strong was, in Hartford, with such men as Ellsworth, Trumbull, Goodrich and Hopkins, his talents were very naturally directed to some extent into this important channel. The several series of anonymous papers, which he sent to the press, were justly estimated to have exerted an extensive and salutary influence. This is especially true of one, running through some twenty numbers, which was published while the proposal for the adoption of the Federal Constitution was before the people of the United States; and which was designed to lead them to harmony of sentiment and action in regard to that critical and important measure. But the limits of this brief sketch forbid the introduction of many particulars in this place.

We have spoken of the times in which Dr. Strong came into public life, as exerting an influence in the production of much eminent talent in the civil community. The same tendency was perhaps scarcely less noticeable in the ecclesiastical community. The trying emergency of the American churches during much of that eventful period; the perils to which the cause of religion was exposed at one time from the influx of infidelity and licentiousness, and at another from speculative error and blind enthusiasm; and finally the powerful action into which the practical principles of Christianity were called by the shedding down of the Spirit of God; were circumstances which conspired to call out the energies of talent and piety in the ministry in an extraordinary degree. The names of the venerable men whom God raised up for this important crisis, and whom his Spirit endued and blessed in so remarkable a manner, are associated in every mind with the religious history of that period; and they will for ever remain enrolled as the heroic and powerful leaders in those conflicts and victories for the cause of truth and godliness, which prepared the way for the present comparative purity, prosperity and activity of the churches in this land. Such men were Smalley, Edwards the younger, Bellamy, Backus, Dwight and Strong. The relative place and influence which Dr. Strong held among this band of worthies, will be made sufficiently manifest, as we proceed to give some further extracts from the notices of his life and character in the *Christian Spectator*, selected with a view to illustrate the spirit and power of his ministry during the last twenty years of its continuance, and to exhibit his connection with some of the most important Christian enterprises of the day.

"It is confidently believed," says this writer, "that no person did more than Dr. Strong to prepare the way for the glorious revival which began to overspread a large portion of Connecticut, and some parts of Massachusetts, just before the close of the last century. His preaching was peculiarly fitted to make every hearer feel that religion is a personal and vital concern, and that no valid excuse can be given for the neglect of it a single moment. Laying aside the scholastic mode of sermonizing, which still prevailed to some extent, and adopting the most simple mode of discussion, as well as a style terse, direct and perspicuous, he made his auditors feel that theology, if it was not a new science, was at least invested with new charms, by being exhibited in an easy and intelligible manner.

"He particularly excelled in stating and proving the entire moral corruption of man, and in exhibiting the helplessness of the sinner in a

light peculiarly calculated to convince him that all his inability is voluntary, and therefore is the essence of all his guilt in the sight of God. These, and the topics which are naturally connected with them, are ably discussed in a volume of sermons which he published in the year 1798.—In the year 1800, Dr. Strong issued a second volume of sermons, not less strikingly adapted to the state of things in the revival then existing, than was the former volume to the office of preparing the way for that extensive work of grace.

“Soon after the commencement of the new religious era, Dr. Strong, well aware of the power of sacred poetry, as a means of spiritual instruction and impression, projected a work which was published in 1799, with the title of ‘Hartford Selection of Hymns.’ In preparing this compilation, he was assisted by Rev. Messrs. Steward and Flint. Several of the hymns were of his own composition, among which is the hundred and seventieth, one of the most interesting metrical compositions of the kind in our language. The book contains, indeed, a few indifferent pieces, but as a whole, is one of high excellence.

“We are now,” this writer continues, “to speak of one of the earliest religious periodicals which existed in the western world, and which, aiming at the same benevolent object as the volume of hymns, was established in July, 1800. We refer to the Connecticut Evangelical Magazine. The plan of this work originated with Dr. Strong, and the labor of conducting it devolved chiefly on him. It was continued fifteen years, and amounted to as many volumes. During the first seven years, some ten or twelve of the principal divines in different parts of the State, were associated with him in the editorial department; but the duty of procuring and revising the matter to be inserted was performed principally by himself. After the commencement of the new series, which, though the same work still, was called the Connecticut Evangelical Magazine and Religious Intelligencer, and extended to eight volumes, he had no regular editorial assistance, except during the last three years.—In speaking of the Connecticut Evangelical Magazine, we scarcely know which to admire most, the felicity of its plan, or the ability displayed in its execution. Its effects upon the community were great and salutary. It embraced much doctrinal discussion, a great variety of experimental and practical divinity, general religious intelligence, and interesting narratives of the numerous revivals which for several years continued to bless the churches.”

The second series of the Magazine was commenced by Dr. Strong on his own pecuniary responsibility. After the completion of the second volume, this responsibility was assumed by the publishers, and the editor received a stated salary for his services. No religious periodical was ever better sustained than this. Dr. Strong possessed eminent qualifications for the management of such a work. We are informed by one who had better opportunities to know the fact than perhaps any other beside the editor himself, that probably more than one half of the original matter with which its pages were so ably and judiciously supplied, was from the pen of Dr. Strong. Bold and original in his style of thought and expression, he had, at the same time, great versatility and fruitfulness of invention, which enabled him to sustain an extraordinary interest in the minds of his readers. “We know not,” says the writer just quoted, “that any subsequent religious periodical has enjoyed more ample patronage. The number of copies printed during the first five years, averaged 3,730 annually. All the net proceeds of the Magazine were sacredly devoted to the permanent fund of the Connecticut Missionary Society. The total avails paid over to the

Society amounted to 11,520 dollars.—The Magazine embraces more matter and more discussion adapted to the mass of the people, than almost any other similar publication of later date. None more abounds in plain disquisition; in grave and profitable anecdote; in a simple narration of interesting facts; or in an unstudied, easy, we had almost said graceful development of Christian experience. We have seen none preserved with more care, or more frequently re-perused with unabated relish, especially by those past the middle period of life, than the excellent magazine which owed its existence, and no small part of its uncommon excellence, to the ingenuity, industry and benevolence of Dr. Strong."

Another, and a highly important branch of Dr. Strong's public usefulness is to be contemplated in the agency he had in the institution, support and management of the Connecticut Missionary Society, which was formed in the year 1798, and had for its object the sending of missionaries to the destitute settlements at the north and west. We have no room to speak of this noble enterprise as it deserves, nor to do justice to the part which Dr. Strong performed in subservience to its objects. We have already seen how largely it was indebted to a correlative branch of his efforts, for its pecuniary support. "This institution," says the Christian Spectator, "if it be dated from the incipient but not altogether inefficient stage of its being, has the honor to be the oldest missionary society in the land. And although Dr. Strong's 'record is on high,' yet to what multitudes in the north, west and south, must his name be as ointment poured forth, when they duly consider the diversified blessing which heaven has shed on half the American States, by means of a society of which he was the parent; and which, while he lived, was more indebted to him than to any other man for the watchfulness and care, the wisdom and energy, with which its important concerns were managed."

Besides the two volumes of sermons which have been referred to above, Dr. Strong, in 1796, gave to the public another elaborate work, which is entitled "*The Doctrine of Eternal Misery reconcilable with the Infinite Benevolence of God.*" This was called forth by a posthumous publication, from the pen of the Rev. Dr. Huntington of Coventry, Ct. But it was much more than an answer to that book. It amounts almost to a complete discussion and defence of the great points of Calvinistic theology. It holds a rank among the ablest and best productions of the age, in the department of polemic divinity.

Many of Dr. Strong's occasional sermons, at different periods of his ministry, were given to the public. The following is an imperfect list. "The Reasons and Design of Public Punishments; a Discourse delivered at the execution of Moses Dunbar, who was condemned for high treason against the State of Connecticut, and executed March 17, 1777." "A Sermon preached in Hartford, June 10, 1797, at the execution of Richard Doane, convicted of the murder of Daniel M'Iver." "A Fast Sermon, April 6, 1798." "Political Instruction from the Prophecies of God's Word; a Sermon preached on the State Thanksgiving, November 29, 1798." "A Discourse delivered on Friday, December 27, 1799, the day set apart by the citizens of Hartford to lament before God the death of Gen. George Washington." "A Thanksgiving Sermon, delivered November 27, 1800." "A Sermon, delivered at Hartford, January 6, 1807, at the Funeral of the Rev. James Cogswell, D. D." "A Sermon, delivered at the Consecration of the New Brick Church in Hartford, December 3, 1807."* "The

* This large and beautiful edifice is now occupied by the First Society, under the pastoral charge of the successor of Dr. Strong, the Rev. Joel Hawes, D. D.

Character of a virtuous and good Woman ; a Sermon, delivered before the Female Beneficent Society in Hartford, October 4, 1809." "The Mutability of Human Life ; a Sermon, preached March 10, 1811." "A Fast Sermon, July 23, 1812." "A Sermon on the use of Time, delivered January 10, 1813." "A Sermon, delivered in Hartford, at the Funeral of the Hon. Chauncey Goodrich, Lieutenant Governor of the State of Connecticut, who died August 18, 1815." "A Sermon, delivered January 7, 1816."

Although the talents of Dr. Strong could, by no means, be limited to the duties of a parochial minister, yet the measure of his diligence, devotedness and success in that important sphere, as filled by him for the last twenty years of his life, has seldom been surpassed. His ministry during that period was preëminently blessed. The following testimony, given by Mr. Robbins at the time of his death, is doubtless just.

"Though called to various and important duties as a minister of Christ, his first labors and cares were always devoted to the people of his charge. Seldom absent from home, he was ever anxious that no opportunity for their religious instruction and improvement should be lost. Their union and prosperity was the object of his unceasing care, whilst he carefully watched every event that might tend to their disadvantage. In return for his cares he had the happiness to receive from them the testimony of a grateful affection in a faithful observance of the means of grace, in liberal attention to all objects of charity which he recommended to their regard, and in a cheerful readiness to do all for him which he thought proper at any time to desire.

"His labors among his people were eminently blessed by the Holy Spirit of God. The greatest revival under his ministry was in the year 1799, in which a large number were made the hopeful subjects of divine grace, the most of whom made a public profession of religion. Previous to that time there had been frequent instances of individual subjects of divine grace, but no general attention among his people ;—a period in which our country generally was remarkably destitute of revivals of religion. In 1808, and again in 1813, this people were favored with a signal work of the grace of God. In these revivals the pastor labored with great fervor and assiduity ; his house was always open for religious meetings, his study was accessible to all who wished to converse on divine things ; and those alone who enjoyed the privilege, can tell of the skill, the prudence, the affection with which he enlightened, guided and comforted the inquiring in the way to Christ. His public labors were very great. He often preached four or five times in a week. There is little danger of saying that for four years past, he has preached more than any other settled minister in the State. At the commencement of the last awakening, when he had become persuaded that the work of God was begun, his mind was so agitated with anxiety, hope, joy and fear, that, for a fortnight, as he has said, he did not have an hour of uninterrupted sleep at a time."

The interest which Dr. Strong felt in the scenes of a revival of religion was most lively and intense ; and it continued increasing to the day of his death. It may be said without exaggeration, and without disparagement to any of the other great and useful objects which he accomplished, that he had labored unceasingly for the promotion of pure, evangelical revivals of religion, by the practical aim with which in his preaching, he directed all the arrows of divine truth, and by the character and influence which he gave to the Evangelical Magazine, as a great and leading object of his ministry. The revival in Hartford which commenced in 1813, continued steadily for two

years ; and the spirit of it never departed from Dr. Strong. He could never speak of the withdrawal of the Spirit of God from his people, after that season of gracious visitation, without being in a measure overcome by the strength of his emotions. That remarkable insight into the characters and motives of men, which was one of the most striking qualities of his mind, and which served him for so many valuable purposes through life, fitted him to be eminently skillful, in dealing with individuals who were the subjects of awakening and conviction. He had a wonderful knowledge of the human heart, especially under the operation of divine truth, and could discriminate cases with great precision. His comprehension of the great points of evangelical doctrine was clear and scriptural in a high degree, and he considered his principal business as an ambassador of Christ to sinners, to consist in making an earnest application of these great truths to the heart and conscience. "As a divine," says Mr. Robbins, "he possessed an almost intuitive knowledge of the Christian system."—"He usually contemplated the truths of revelation as a great scheme of divine wisdom and mercy, designed for the honor of God and the restoration of lost man to holy blessedness. As a writer of sermons he was not exceeded by any preacher in this country. He had the talent, which very few have ever possessed, of treating all gospel truths in a practical manner ; exhibiting the danger of the wicked, the necessity of holy obedience, and the safety of righteousness. The leading truths in his preaching were the purity and perpetual obligation of the divine law ; the equal necessity of the atonement of Christ and the sanctification of the divine Spirit ; the unalterable connection between holiness and happiness, sin and misery ; and the uniform presence of God as a witness of all human conduct. It may be said with safety, that no sermons ever preached in this country are better adapted to be read in religious meetings than his."

Powerful and impressive as were the written sermons of Dr. Strong, they were equalled and often surpassed by the simple, soul-stirring eloquence of his more familiar exercises in the conference room. Here he always spoke extemporaneously, with the aid of a few memoranda ; but with the same lucid order of thought, and unstudied precision and force of expression, as when he had a written discourse before him. As a writer, indeed, so far as style is concerned, his habits were in a great measure extemporaneous. "He usually wrote rapidly," we are told, "and never reviewed what he had written." Hence his language was never labored, nor his periods polished. These were qualities on which he bestowed little attention.

Dr. Strong was remarkable for bringing his hearers into the immediate presence of God. This is emphatically referred to by Mr. Robbins, in the foregoing extract. It was not by rhetorical artifice, however, but by unconscious moral effect ; resulting from sympathy on their part with his own solemn and deep emotions, and from the leading aspect in which he loved to present all the truths of the Bible, as distinctly related to the counsel and government of the Most High. Whoever reads the sermons of Dr. Strong, or the Connecticut Evangelical Magazine, will perceive how much he relied on a clear exhibition of the wisdom, righteousness, mercy and sovereignty of God, for the increase and the purity of revivals of religion. Says a clergyman, who speaks of his acquaintance with Dr. Strong from the year 1800 until the time of his death as being "most constant and intimate,"—"The substance and strength of Strong's theology were the sovereignty, holiness and mercy of Jehovah in the purpose and work of redemption ; the total native and desperate depravity and sinfulness, the

vileness, folly and guilt of man, with his absolute and universal dependence upon God for justification and sanctification. In his sermon, which is entitled *The gospel of Christ is not after man*, he says: 'Whoever understands the gospel scheme of salvation must be sensible that it stands wholly upon divine sovereignty. God is represented as acting sovereignly in determining that any shall be saved, in appointing to whom he will extend his grace, in the manner and time when this shall be done, and in defining the obligation of creatures and the duties they shall perform. Submission to absolute sovereignty, even in God himself, is the last thing which a sinful heart yields.'* The same writer observes: "I believe I may declare with truth and safety, that I have known of no revivals in any age or part of the world, that were more rational and scriptural in their commencement, more powerful and glorious in their progress, and more permanent and beneficial in their effects, than those by which Hartford was so greatly blessed under the ministry of Dr. Strong."

Thus "powerful, through God" were the weapons of divine truth in the hands of this veteran soldier of the cross; and thus rich and precious were the blessings conferred on the people of his charge through his instrumentality. The church at the time of his death had become the largest in the State, embracing about four hundred communicants.

We have not space to dwell upon the personal, social and domestic traits in the character of Dr. Strong. Mr. Robbins says: "This great man possessed a mind eminently susceptible of the endearments of domestic life. As a son, a brother, a husband, a parent, he was tender and affectionate, and faithfully attentive to the duties arising from these relations. By his relatives and domestics he was no less beloved than respected."

In person he was tall and straight, with a well proportioned and commanding figure. His countenance, which was finely expressive, is considered as well represented in the family portrait, from which the engraving accompanying this memoir, has been taken.

It pleased God, about ten years before his death, to send upon Dr. Strong another severe and sudden stroke of domestic affliction. His youngest son, and only child by his second marriage, had been graduated at Yale College, at the commencement in 1806, with high reputation as a scholar, and had just entered upon the study of law with his uncle, Lieutenant Governor Goodrich; when in crossing the ferry on his return to the city from a short absence, he was thrown into the river by the restiveness of his horse, and drowned.† By this dispensation, which excited general grief, the father's "heart was almost broke;" and, although he experienced great support from his habitual confidence in the divine goodness, the affliction seemed ever afterwards to exert a chastening and subduing influence upon his spirits.

A number of months previous to his death, Dr. Strong experienced a severe attack of disease, by which he was brought to the verge of the eternal world. This, especially, was his own view of the case. He fully expected that he should never return to his labors on earth. But the event was otherwise ordered. He recovered his strength and was enabled to preach as usual for a considerable time. It was observed, however, that his face was

* Centennial Sermon on the revival of religion A. D. 1740. Inscribed to the memory of Rev. Nathan Strong, D. D. By Rev. Thomas Williams.

† This event occurred during twilight. The body was soon found, but life was extinct, and the means used for restoration were unavailing. Between the hours of 10 and 11, the body was borne to the house of the bereaved parent, accompanied by a great collection of sympathizing citizens. Instead of being overwhelmed by his private grief, he came to the door and addressed the assembled multitude in a speech of such power and pathos that it produced a salutary and lasting impression upon the hearers.

henceforward set towards his heavenly home. The strain of his preaching indicated that his thoughts, both in respect to himself and his people, were deeply engrossed with the scenes of the future world, and with the solemn relations of this life to eternity. He would often read the hymn beginning with the following stanza :

“ On Jordan’s rugged banks I stand,
And cast a wishful eye
To Canaan’s fair and happy land,
Where my possessions lie.”

The last hymn which he gave out to be sung by the choir, was that beautiful one by Dr. Watts,

“ There is a land of pure delight,
Where saints immortal reign,” &c.

The sentiment was in accordance with the subjects of his discourses through the day. The coincidence between the tenor of these two last sermons of Dr. Strong, and the event of his decease, which, although he was then in tolerable health, took place after but one Sabbath had intervened, was thought so interesting, that his successor, a few years afterwards, procured their publication, with a statement of the circumstance, in the *Christian Spectator*. They are contained in the numbers for July, 1824, and February, 1825. One is founded on Hebrews ix. 27,—*It is appointed unto men once to die, but after this the judgment*,—and sets forth in a tender and solemn manner the great subjects of anxiety which will crowd upon the mind of an individual in the hour of death. The other discourse is from the words of Paul, Philippians i. 23, 24,—*For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better. Nevertheless to abide in the flesh is more needful for you.* It was confined to the consideration of those views of the gospel which enable the Christian “to triumph over death and desire to depart.” The conclusion is as follows :

“ The Christian triumphing over death, and desiring to depart, exhibits a phenomenon the ungodly cannot solve ; for they never felt it, nor the cause by which it is produced. Unassisted reason cannot explain it, nor can philosophy fortify the soul against its terrors. Where reason and philosophy fail, love and faith prevail, enabling the dying saint to say : *For me to die is gain ; I have a desire to depart that I may be with Christ.*

“ Ye who trust in any other defence against the fear of death, will find yourselves overwhelmed with awful apprehensions by the solemn event of its approach.

“ Ye who believe, still feeling yourselves partially under its bondage ; pray for increase of faith and love. As these grow in strength, you will be enabled to tread the world under your feet, and feel yourselves joyfully drawn into the presence of Christ, your Redeemer and God. Amen.”

Such was the impression upon the congregation, from the spirit and manner of Dr. Strong in the delivery of these two discourses, that some, even at the time, felt an indefinable apprehension that they were listening to the last address from the lips of their beloved and venerated pastor.

The last sickness of Dr. Strong was short and painful ; but during his conflict with mortality, he was preserved in the clear exercise of his intellectual faculties, and was comforted in the near prospect of death by “the testimonies of his Saviour’s love.” When speaking, in conversation

with a friend, of the little which he knew, or could know while in the present state, of the exact nature of future scenes, he added in a manner perfectly characteristic of his exalted piety: "*But I trust I am going where God is; and that is all I desire!*"

This blessed consummation of his prayers and hopes he realized on the 25th day of December, Anno Domini 1816; being in the sixty-ninth year of his age and the forty-third of his ministry.—It was a period rendered mournfully memorable by the almost cotemporaneous departure of three of the most distinguished lights of the American church. Dr. Strong was the first. Dr. Azel Backus, President of Hamilton College, died on the evening of the next day; and President Dwight, of Yale College, on the 11th of January following.

A numerous collection of the clergy and a great concourse of people attended the funeral of Dr. Strong, "attesting by their solemn deportment their great respect for the deceased." The sermon on the occasion was preached by Rev. Dr. Perkins of West Hartford, and was afterwards published. It contains a brief but just estimate of the talents and character of Dr. Strong.

The people so long and so richly blessed in the ministry of this eminent servant of Christ, in testimony of their esteem, caused to be erected over his grave an expensive and beautiful monument, in the form of a sarcophagus, which bears on one of its sides the following inscription:

BENEATH THIS MONUMENT ARE DEPOSITED THE REMAINS OF THE

REV. NATHAN STRONG, D. D.

PASTOR OF THE CHURCH IN THE FIRST ECCLESIASTICAL SOCIETY IN HARTFORD.

Endowed with rare talents and eminent for learning and eloquence, he zealously devoted himself to the cause of religion; and after many years of faithful services, approved and blessed by the Holy Spirit, he fell asleep in Jesus, deeply lamented by his friends, the people of his charge, and the church of Christ.

Blessed are the dead who die in the Lord, for they rest from their labors.

Complete List of the Congregational Ministers, Pastors of Churches, in the State of Maine,

FROM THE SETTLEMENT OF THE COUNTRY TO THE PRESENT TIME, (1840.)

By Rev. ELIPHALET GILLET, D. D., Corresponding Secretary of the Maine Missionary Society, Hallowell.

N. B. This mark † subjoined to the name signifies installed, ‡ settled colleague, || Unitarian, — prefixed to the date, honorary degree.

<i>Towns and Churches.</i>	<i>Ministers.</i>	<i>Native Place.</i>	<i>Educated.</i>	<i>Grad.</i>	<i>Settlement.</i>	<i>Dismission.</i>	<i>Death.</i>	<i>Age.</i>
YORK COUNTY.								
Acton	Joseph Brown	Conway, N. H.	—	—	Jan. 1796	May, 1804		
	Henry A. Merrill	Coventry, Ct.	—	—	April 30, 1823	1824		
	Clement Parkert†	Kingston, Ms.	—	—	Jan. 28, 1829	Nov. 9, 1831		
	Martyn Cushman	Coventry, Ct.	—	—	April 9, 1834	1836		
	Clement Parkert†		—	—	June 20, 1838			
Alfred	John Turner		Brown	1788	Sept. 1791	May, 1804		
	Joseph Brown†		—	—	Nov. 13, 1805	1809		
	Nathan Douglass	New London, Ct.	Middlebury	1813	Nov. 6, 1816	July 31, 1827		
Berwick	Daniel D. Tappan	Newburyport, Ms.	Bowdoin	1822	April 23, 1828	Feb. 28, 1832		
	John Morse		Harvard	1751	April 30, 1755		1765	
	Matthew Merriam	Wallingford, Ct.	Yale	1759	Sept. 1765		Jan. 1797	
	Joseph Hilliard	Cambridge, Ms.	Harvard	1793	Oct. 1797			
Biddeford	Samuel Willard	Boston, Ms.	Harvard	1723	Sept. 30, 1730		Oct. 25, 1741	56
	Moses Morrill	Salisbury, Ms.	Harvard	1737	Sept. 1742		Feb. 1778	81
	Nathaniel Webster		Harvard	1769	April 14, 1779		March 8, 1830	25
	Jonathan Ward†	Alna	Dartmouth	1822	Oct. 26, 1825		Feb. 3, 1826	
	Christopher Marsh†	Haverhill, N. H.	Dartmouth	1820	May 7, 1828	Oct. 26, 1831		
	Stephen Merrill†	Conway, N. H.	—	—	Oct. 26, 1831			
	John Turner†		Brown	1788	Nov. 1805	Dec. 1818		
Buxton	Christopher Marsh†	Haverhill, N. H.	Dartmouth	1820	May 7, 1828	Aug. 17, 1832		
	Stephen Morse	Bradford, Ms.	Dartmouth	1821	Sept. 25, 1833	July 9, 1835		
	Paul Coffin, D. D.	Newbury, Ms.	Harvard	1759	March 16, 1763	Aug. 31, 1835	June 6, 1821	
	Levi Loring†		—	—	Oct. 22, 1817			
	Benjamin Ricet	New Gloucester	Brown	1808	Dec. 9, 1835			

2d Chh.

<i>Towns and Churches.</i>	<i>Ministers.</i>	<i>Native place.</i>	<i>Educated.</i>	<i>Grad.</i>	<i>Settlement.</i>	<i>Dismission.</i>	<i>Decease.</i>	<i>Age.</i>
Newfield	John Dane	Andover, Ms.	Dartmouth	1800	Feb. 16, 1803	1804		
	Henry T. Kelley	Hampstead, N. H.	Dartmouth	1819	June 29, 1825	June 27, 1827		
	Charles S. Adams	Bath	Bowdoin	1823	Sept. 17, 1828	Dec. 27, 1831		
	David P. Smith†	Hollis, N. H.	Dartmouth	1823	July 11, 1832	Aug. 19, 1839		
Parsonsfield	Solomon B. Gilbert†	Brookfield, Ms.			Jan. 3, 1840			
	Benjamin Rolfe	Newbury, Ms.	Harvard	1777	Jan. 1795	May, 1815		
	Henry T. Kelley	Hampstead, N. H.	Dartmouth	1819	June 29, 1825	June 27, 1827		
	David P. Smith†	Hollis, N. H.	Dartmouth	1823	July 11, 1832	Sept. 5, 1834		
Saco	Samuel Ordway	Boston, Ms.			Dec. 5, 1838			
	John Fairfield		Harvard	1757	Oct. 27, 1762	July, 1799		
	Elihu Whitcomb		Harvard	1793	July, 1799	Oct. 1810		
	Jonathan Cogswell, D. D.	Rowley, Ms.	Harvard	1806	Oct. 1810	Oct. 16, 1828		
Sanford	Samuel Johnson†	Georgetown, Ms.	Bowdoin	1817	Nov. 5, 1828	Feb. 17, 1836		
	Samuel Hopkins†	Northampton, Ms.	Dartmouth	1827	Feb. 17, 1836		Aug. 31, 1822	
	Moses Sweat				July 19, 1786			
	Christopher Marsh	Haverhill, N. H.	Dartmouth	1820	May 2, 1823	Dec. 11, 1827		
Shapleigh	Elisha Bacon	Freeport	Bowdoin	1825	May 6, 1829	Sept. 11, 1834		
	George W. Bourne	Wells			Feb. 6, 1840			
	Joseph Brown				Jan. 1796	May, 1804		
	Henry A. Merrill	Conway, N. H.			April 30, 1823			
South Berwick	John Wade				Nov. 18, 1702		Nov. 13, 1703	
	Jeremiah Wise		Harvard	1693	Nov. 26, 1707		Jan. 20, 1756	
	Jacob Foster		Harvard	1700	Sept. 1, 1756			
	John Thompson†	Scarboro'	Harvard	1754	May 7, 1783	June, 1777		
Wells	George W. Campbell†	Lebanon, N. H.	Union	1765	Nov. 17, 1824	Dec. 24, 1828		88
	Seth H. Keeler	Brandon, Vt.	Middlebury	1820	Oct. 15, 1829	April 18, 1836		
	Andrew Rankint	Littleton, N. H.		1826	March 1, 1837			
	Samuel Emery		Harvard	1691	Oct 29, 1701		Feb. 1725	48
	Samuel Jeffords	Salem, Ms.	Harvard	1722	Dec. 1725		Feb. 1758	
	Gideon Richardson	Sudbury, Ms.	Harvard	1749	Feb. 1754		April 5, 1811	75
	Moses Hemmenway, D. D.	Framingham, Ms.	Harvard	1755	Aug. 8, 1759		March 23, 1814	33
	Benjamin White	Thetford, Vt.	Dartmouth	1807	June, 1811			
2d Chh.	Jonathan Greenleaf				March 8, 1815	Sept. 4, 1828		
	William Clark†	Hancock, N. H.	Dartmouth	1822	Feb. 18, 1829			
	Jonas Colburn†	Dracut, Ms.	Middlebury	1817	April 18, 1837			
	Charles S. Adams†	Bath	Bowdoin	1823	Dec. 27, 1831	Jan. 13, 1834		
	David Oliphant†	Waterford, N. Y.	Union	1809	Sept. 24, 1834			

York	Charles Walkert Shubael Dummer Samuel Moody Isaac Lyman Rosewell Messengert Moses Dowt Eber Carpenter John Haven Joseph Moody Samuel Chandler Samuel Lankton Isaac Briggs Thomas W. Duncan Clement Parker† Samuel Stonet†	Rindge, N. H. Newbury, Ms. Rowley, Ms. Atkinson, N. H. Coventry, Ct. York Andover, Ms. Halifax, Ms. Antrim, N. H. Coventry, Ct. Windsor, Vt.	1823 1656 1697 1747 1797 1796 1825 1834 1718 1735 1795 1817 — —	Dartmouth Harvard Harvard Yale Harvard Dartmouth Yale Amherst Harvard Harvard Brown Dartmouth Middlebury Dartmouth	May 8, Dec. Nov. 9, Feb. 17, Dec. 14, Jan. 20, July 3, Nov. 9, Dec. 3, Dec. 19, June 1, June 17, Oct. 24, Oct. 23, Feb. 10, Jan. 23, July 19, Nov. 3, June 23, May, Dec. 18, Dec. 30, Nov. 10, May 21, July 16, Nov. 22, Jan. 31, Jan. 29, Feb. 6, Oct. 22, Oct. 22,	1839 1673 1700 1749 1798 1815 1830 1836 1732 1742 1754 1798 1825 1834 1838 1825 1789 1827 1833 1830 1833 1837 1747 1762 1794 1811 1822 1829 1734 1756 1801 1809 1816 1829 1833 1794 1806	Jan. 25, Nov. 13, 1692 1747 1810 Feb. 17, Sept. 16, 1813 1830 1835 1741 1752 1805 1830 1838 April, 1830 1835 1760 1802 1814 1829 1806 1813 1824 1831 1838 1804 1820
2d Chh.					1794		
CUMBERLAND Co.							
Baldwin Bridgeton	Noah Emerson† Nathan Church Daniel Newell† Caleb F. Page† Joseph P. Fessenden† Charles Soulet† Joseph Searlet† Robert Dunlap John Miller Ebenezer Coffin Winthrop Bailey Asa Mead George E. Adams† Benjamin Allent† Ephraim Clark† William Gregg Benjamin Sawyer William Gregg† Isaac Esty Josiah G. Merrill† Rufus Anderson Amasa Smith†	South Hadley, Ms. Fryeburg Fryeburg Freeport Rowley, Ms. Antrim, Ireland Milton, Ms. Newburyport, Ms. Berlin, Ms. Meredith, N. H. Worthington, Ms. Stonington, Ct. Londonderry, N. H. Boothbay Londonderry, N. H. Westmoreland, N. H. Conway, N. H. Londonderry, N. H. Belchertown, Ms.	1814 1784 1820 1818 1821 1815 1734 1752 1789 1807 1818 1821 1708 1787 1808 1787 1821 1791	Middlebury Dartmouth Bowdoin Bowdoin Bowdoin Dartmouth Edinburgh Harvard Harvard Harvard Dartmouth Yale Yale Dartmouth Dartmouth Dartmouth Yale Dartmouth	June 1, June 17, Oct. 24, Oct. 23, Feb. 10, Jan. 23, July 19, Nov. 3, June 23, May, Dec. 18, Dec. 30, Nov. 10, May 21, July 16, Nov. 22, Jan. 31, Jan. 29, Feb. 6, Oct. 22, Oct. 22,	1825 1789 1827 1833 1830 1833 1837 1747 1762 1794 1811 1822 1829 1734 1756 1801 1809 1816 1829 1833 1794 1806	Nov. 14, 1836 1830 1835 1760 1802 1814 1829 1806 1813 1824 1831 1838 1804 1820
Brunswick							
Cape Elizabeth							
Cumberland							

<i>Towns and Churches.</i>	<i>Ministers.</i>	<i>Native Place.</i>	<i>Educated.</i>	<i>Grad.</i>	<i>Settlement.</i>	<i>Dismission.</i>	<i>Decease.</i>	<i>Age.</i>
Danville	Samuel Stone	Windsor, Vt.			May, 1821	Oct. 1829		
	Isaac Westont	Plymouth, Ms.			Oct. 20, 1830			
	Weston B. Adams		Dartmouth	1818	Nov. 14, 1832	1838		
Durham	Horace B. Chapint	Benson, Vt.			July 24, 1839			1832
	Jacob Herrick		Harvard	1777	March, 1796			
Falmouth	Bennett Roberts†				Sept. 26, 1827	1829		
	John Wiswall		Harvard	1749	Nov. 3, 1756	1764		
	Ebenezer Williams	Roxbury, Ms.	Harvard	1760	Nov. 6, 1765		Feb. 25, 1799	
	William Miltimore	Londonderry, N. H.	Dartmouth	1798	June 19, 1803	1833		
Freeport	Anson Sheldon†				Oct. 28, 1835	Nov. 15, 1836		
	Charles Dame	Acton	Bowdoin	1835	May 29, 1839			
	Joseph B. Stevenst		Bowdoin	1827	Feb. 19, 1834			
	Alfred Johnson	Ct.	Dartmouth	1785	Dec. 29, 1789	Sept. 11, 1805	Feb. 6, 1809	30
Gorham	Samuel Veazie	Plainfield, Ct.	Harvard	1800	Dec. 10, 1806			
	Reuben Nason	Braintree, Ms.	Harvard	1802	Feb. 7, 1810	March 23, 1815		
	Enos Merrill	Dover, N. H.	Harvard	1808	Nov. 6, 1816	Jan. 6, 1830		
	Cephas H. Keht†	Falmouth	Bowdoin	1824	July 25, 1832	Sept. 26, 1836		
Gray	Ebenezer G. Parsons	Benson, Vt.	Middlebury	1833	Oct. 4, 1837			
	Solomon Lombard	Wiscasset	Bowdoin	1723	Dec. 26, 1750	Aug. 15, 1764		
	Josiah Thatcher	Truro, Ms.	Harvard	1760	Oct. 28, 1767	Aug. 1779		
	Caleb Jewett	Lebanon, Ct.	Coll. N. J.	1776	Nov. 5, 1783	1800		
Gray	Jeremiah Noyes	Newburyport, Ms.	Dartmouth	1799	Nov. 16, 1803		Jan. 15, 1807	
	Asa Rand	Newburyport, Ms.	Dartmouth	1806	Jan. 18, 1809	June 12, 1822		
	Thaddeus Pomeroy†	Rindge, N. H.	Williams	1810	June 12, 1822	1840		
	Samuel Nash	Southampton, Ms.	Brown	1770	June 21, 1775	1782		
Harpwell	Samuel Perley†	Ipswich, Ms.	Harvard	1763	Sept. 8, 1791	1791		
	Daniel Weston		Harvard	1795	Oct. 1825	1825		
	Samuel H. Peckham	Petersham, Ms.			Sept. 14, 1831	1830		
	Thomas Riggs				Jan. 26, 1831	1833		
Harrison	Calvin Whitet	Dorchester, Ms.			Aug. 7, 1833			
	Nathan W. Sheldon†	New Castle			Jan. 23, 1839	1839	Jan. 23, 1839	
	Elisha Eaton†		Harvard	1729	Oct. 24, 1753		April 22, 1764	61
	Samuel Eaton	Quincy, Ms.	Harvard	1763	Oct. 24, 1764		Nov. 5, 1822	86
Minot	William Harlow†	Plymouth, Ms.			Jan. 25, 1832	1837		
	James P. Richardst	Cambridge, Ms.			Oct. 22, 1833	1837		
	Joseph Searlet	Rowley, Ms.			July 19, 1837			
	Jonathan Scott†		Dartmouth	1815	July 19, 1837		Oct. 1819	75

2d Chh.	Newbury, Ms.	Feb.	1811	Aug. 14,	1819
United Chh.	Brewer	Feb. 12,	1823		
New Gloucester	Boston, Ms.	Jan. 16,	1765	1792	
	Windham, Ct.	Feb. 10,	1802	Feb. 10,	1826
	Quincy, Ms.	Oct. 1,	1828		
North Yarmouth	West Cambridge, Ms.	Oct. 31,	1838		
	Nantasket, Ms.	Nov. 18,	1730	Aug.	1763
	Medford, Ms.	Nov. 17,	1736	April 1,	1809
	Durham, N. H.	July 4,	1764	March,	1769
	Chester, N. H.	Dec. 8,	1769		
	Windsor, Vt.	Jan. 11,	1810	Nov. 1,	1815
	Acworth, N. H.	July 5,	1816	Jan. 2,	1817
	Andover, Ms.	Nov. 5,	1817	July 6,	1819
	Solon	Feb. 14,	1821	Feb. 17,	1830
2d Chh.	Menotomy, Ms.	Feb. 18,	1830		
	Winchendon, Ms.	Oct. 1,	1806	Aug. 3,	1814
	Milton, Ms.	Feb. 18,	1818	July 17,	1822
		Dec. 3,	1823		
		Oct.	1820		1828
Chapel Chh.	Saugus, Ms.	Jan. 23,	1797	Sept. 4,	1810
Otisfield	Conway, N. H.	Nov. 2,	1814	Nov. 23,	1830
	Cambridge, Ms.	Oct. 22,	1833		
Poland	Cambridge, Ms.	Aug. 16,	1826		1833
	Wrentham, Ms.	May 28,	1834	May 28,	1835
	Weymouth, Ms.	Oct. 14,	1835		
Portland	Boston, Ms.	March 8,	1727		
	Norton, Ms.	Oct. 17,	1764		
	Salem, Ms.	June,	1809		
2d Chh.	South Hadley, Ms.	Oct. 1,	1788	Dec. 5,	1811
	Rindge, N. H.	Dec. 16,	1807	April 22,	1834
	East Haddam, Ct.	Sept. 17,	1828	Oct. 15,	1837
	Hanover, N. J.	Oct. 15,	1834		
		May 17,	1838	June,	1812
3d Chh.	Stamford, Ct.	March 14,	1810	Aug. 3,	1824
	Barre, Ms.	July 31,	1822		
	Greenfield, Ct.	Nov. 9,	1825	Dec. 29,	1831
Chapel Chh.	South Hadley, Ms.	June 6,	1832	Dec. 12,	1821
		March 18,	1812		

<i>Towns and Churches.</i>	<i>Ministers.</i>	<i>Native Place.</i>	<i>Educated.</i>	<i>Grad.</i>	<i>Settlement.</i>	<i>Dismission.</i>	<i>Decease.</i>	<i>Age.</i>
High Street Chh. Pownal	Thomas J. Murdock†	Norwich, Vt.	Dartmouth	1812	Sept. 29,	March 21, 1821		
	George C. Beckwith†	Woburn, Ms.	Middlebury	1822	Aug. 8,	Jan. 5, 1835		
	John W. Chickering†	Whately, Ms.	Middlebury	1826	April 2,		Jan. 27,	1839
	Perez Chapin	Rowley, Ms.	Middlebury	1808	March 20,		Feb. 13,	1759
Scarborough	Ariel P. Chute†		Bowdoin	1832	Sept. 18,		Jan. 26,	1775
	William Thompson				May 26,		Jan. 27,	1831
	Thomas Pierce	Rowley, Ms.	Harvard	1764			Aug. 12,	1776
	Thomas Lancaster		Dartmouth	1818	June 29,			
2d Chh.	Thomas Jameson†				Nov. 7,	May,		
	Richard Elvins		Harvard	1770	Dec. 10,			
	Benjamin Chadwick	Salisbury, N. H.	Harvard	1796	Dec. 10,	1795		
	Nathan Tilton	Scarboro'	Dartmouth	1799	Sept. 18,	April 21,		
Standish	Moses Sawyer†		Harvard	1765	Oct.	1830		
	John Thompson		Brown	1786		1783		
	Jonathan Gould		Harvard	1790				1794
	Daniel Maret		Dartmouth	1825	Dec. 23,	1829		
Westbrook	Thomas Tenney	Chester, N. H.	Harvard	1823	May 11,			
	Clark Perry†	Worcester, Ms.	Harvard	1752	Aug. 21,		Oct. 18,	1797
	Thomas Brown†	Haverhill, Ms.	Harvard	1795	Oct. 9,	April 28,		
	Caleb Bradley	Dracut, Ms.	Brown	1824	April 29,	May 14,		
2d Chh.	Henry C. Jewett	Rowley, Ms.			Dec. 29,	1834		
	Joseph Lanet	Sanbornton, N. H.			Oct. 9,			
	Jonathan Sewall, Jr.†	Chesterville			Oct. 9,			
	Joseph Searlet	Rowley, Ms.	Dartmouth	1815	April 3,	May,		
Windham	John Wight				Dec.	1837		1754
	Peter T. Smith	Portland	Harvard	1753	Sept. 22,			
	Nathaniel Stone	Dennis, Ms.			Oct. 1,	1790		
	Asa Lyman†	Lebanon, Ct.	Dartmouth	1797	Nov. 30,	1805		
2d Chh.	Gardiner Kellogg†		Yale	1791	April 25,	1810		1826
	William Gragg		Harvard	1820	Oct. 15,			
	Jonathan L. Hale†	Canaan, Ct.	Middlebury	1819	Sept. 12,		Jan. 15,	1835
	John W. Shepard				Aug. 3,	1839		
	William Warren	Waterford			Feb. 13,			

NOTES,

COUNTY OF YORK.

THIS county was coëxtensive with the limits of the State, until June 19, 1760; when two new counties, (Cumberland and Lincoln,) were established within the same territory.—*Williamson's Hist. of Maine, Vol. II. pp. 353, 354.* Since that time, at different dates, ten additional counties have been organized, making in the whole, thirteen now in the State.

This county embraces 25 towns; 21 in the preceding Table, and 4, (Cornish, Hollis, North Berwick and Waterborough,) in which no Congregational churches were ever embodied, and of course no Congregational ministry settled. Though this county was earliest in its settlement, and enjoyment of gospel privileges; yet some other sections of the State have surpassed it in population, and have a more full supply of the ministrations of religion. At the census of 1837, the number of inhabitants was 53,781. There have been, at successive periods, 28 Congregational churches organized in the county, all of which, (except the North church in Kennebunkport,) have had pastors. One has become Unitarian; one has become extinct; 15 now have pastors; 8 have stated supplies; and the balance are destitute, or have only occasional preaching.

ACTON.—This town was incorporated in 1833; originally the west part of Shapleigh. The church was organized Sept. 18, 1781, consisting of 15 members. It has now 56. Shapleigh was legally divided into two parishes in 1795, styled East and West parishes; there being a natural division of the town in that manner by ponds. The West parish, (now Acton,) was first settled, and has more constantly enjoyed the means of religion. Indeed, the church in Shapleigh has never had a pastor, except jointly with Acton. Their first minister here, (the Rev. Joseph Brown,) was settled in 1796; and though there have been five successive settlements in the ministry, (as may be seen in the preceding Table,) yet they have been destitute a considerable portion of the time. Their present pastor, Rev. Clement Parker, who was settled in 1829, was dismissed in 1831; a little previous to which time, there was considerable revival of religion, and enlargement of the church. Rev. Martyn Cushman succeeded him as pastor in 1834, and was dismissed in 1836. During this time, Mr. Parker had the pastoral charge of the 2d church in York. He returned here, and was resettled in 1838. This establishment was formerly aided in the support of the gospel, by the Maine Missionary Society; but from the increase of numbers, with the income from the parish fund, they have now sufficient ability to sustain the ordinances of religion. See Shapleigh.

ALFRED.—This town was taken from Sanford, and incorporated Feb. 4, 1794. The church was organized in Sept. 1791, in what was then the north parish of Sanford; and their first minister, Rev. John Turner, at the same time ordained. His immediate successor, Rev. Joseph Brown, formerly minister of Acton, was installed in 1805, and dismissed in 1809. At the time of his dismission, religion was at a very low ebb, and they remained destitute several years. "In the beginning of the year 1816, the spirit of the people revived; but the church had dwindled away to a small number. In April of that year, the parish was reorganized, having previously held no legal meeting for nearly six years; and in Nov. following, Rev. Nathan Douglass was ordained. In the spring of 1817, a considerable awakening took place, and about 25 persons made public profession of religion." (Greenleaf's Sketches.) Since that time the state of religion has been more prosperous, both under the ministry of Rev. Daniel D. Tappan, and his successor, their present preacher, Rev. Albert W. Fisk, who has been ordained in the place, but not installed as their pastor. The church now consists of 132 members.

BERWICK.—This town was incorporated June 9, 1713. It originally embraced what is now South Berwick, and North Berwick, in addition to its present territory. The church was organized, March 13, 1755, and was then the 2d church in Berwick; the religious establishment, in what was afterwards South Berwick, being prior to it. This church has never had but three pastors. The first, Rev. John Morse, who was ordained a little more than a month after its organization, ministered to them about ten years, and his successor, Rev. Matthew Merriam, a little more than thirty years. Both continued with them during life. The pastoral relation of Rev. Joseph Hilliard, who was ordained the year of Mr. Merriam's decease, (1797,) has never been dissolved; though for many years, from indisposition, he has performed no parochial services. The church, never

large, gradually diminishing by long destitution, will probably become extinct by the remaining members joining to neighboring churches.

BIDDEFORD.—The first church was organized here on the 30th of April, 1730, and its first pastor, Rev. Samuel Willard, ordained at the same time. They have enjoyed the stated means of religion, with little intermission, to the present time, having had six successive pastors. They were in a declining state, for several years, previous to 1825; since which time the church has been more prosperous; and now contains 102 members. Their last minister, Rev. Stephen Merrill, was dismissed in 1839; but they have since had a stated supply, with considerable revival of religion.

The 2d church was organized in 1805, and Rev. John Turner, formerly minister in Alfred, was installed its pastor. He labored with them till 1817, and his pastoral connection continued till Dec. 1818, at which time he was installed at Kingston, N. H.—Rev. Christopher Marsh succeeded Mr. Turner in the pastoral office here, in 1828, and continued a little more than four years; when he was dismissed and took a Sabbath school agency in Massachusetts. His successor, Rev. Stephen Morse, was installed in 1833, and dismissed in 1835. The church is now destitute, and contains 69 members.

The town of Biddeford was incorporated in 1718, including what was afterwards Pepperellborough, and now Saco. The same territory, on both sides of the river, was incorporated by the name of Saco, in 1653.—*Williamson's Hist. of Maine, Vol. I. p. 352.*

BUXTON, incorporated July 4, 1762. Religious ordinances were established here at an early period of the settlement. When there were only about twenty families in the town, a church was organized, and Rev. Paul Coffin ordained as its pastor, in 1763. Dr. Coffin continued to preach and perform all pastoral labor, for more than half a century; and remained pastor of the church till his decease, (1821,) almost 60 years. In 1817, Rev. Levi Loring was ordained as his colleague. Soon after the dismission of Mr. Loring, (1835,) the present pastor, Rev. Benjamin Rice, was installed. There are two meeting-houses, in which public worship is attended alternately. And though the establishment of other denominations of Christians within the same limits, (as is the case in almost every other town in the State,) somewhat diminishes their numbers and strength; yet the parish, being happily united, has ample means for the support of Christian ordinances. The church consists of 82 members.

ELIOT. This town, which was formerly the north parish of Kittery, was incorporated March 1, 1810. The church was organized on the 22d of June, 1721, and their first pastor, Rev. John Rogers, ordained Oct. 25, of the same year. He continued pastor till his decease, in 1773; but had a colleague, Rev. Alpheus Spring, in 1768. There have been five successive pastors. The state of the church has been generally flourishing. "Twice since its formation, an attention to religion has been general through the parish. Once during the ministry of its first pastor, about the year 1742; and once under the ministry of Rev. Samuel Chandler, in 1815." Since that period, there have been successive "times of refreshing from the presence of the Lord." They are united and prosperous, under the ministrations of their present pastor, Rev. John Bacon. The number in the church is 143.

KENNEBUNK, incorporated as a town in 1820, was legally constituted as the north parish of Wells, in 1750, and in the same year a church was embodied, and the Rev. Daniel Little ordained over them. He remained pastor of the church, till his decease, in Oct. 1801, a little more than half a century. He performed all pastoral labors till towards the close of life. In 1766 he received the honorary degree of Master of Arts from Harvard College. In Aug. 1800, Rev. Nathaniel H. Fletcher was ordained his colleague. Rev. George W. Wells, on the 24th of Oct. 1827, was ordained colleague with Mr. Fletcher, whose pastoral relation was dissolved, by mutual consent, the following year.

A second church was formed in Kennebunk, Aug. 15, 1826, styled Union Church. It was small at its organization, embracing only one male member. Its first pastor, Rev. Daniel Campbell, was ordained Dec. 5, 1827. He has had, as may be seen in the preceding Table, three successors in office; and the church is now destitute of a pastor. It has witnessed a regular and gradual increase, and now numbers 67 members. It was aided for several years, in the support of the gospel, by the Maine Missionary Society; but under the ministrations of its last pastor, Rev. Josiah W. Powers, it sustained of itself the ordinances of worship. The first church, which has become Unitarian, continues to embrace the greater portion of the population and wealth.

KENNEBUNKPORT, in 1653, was incorporated under the name of Cape Porpus; and after a scene of desolation in the Indian wars, was revived and reestablished in 1714, and took the name of Arundel; which has been changed to the present style, since the separation of Maine from Massachusetts in 1820.

The church was organized here in Nov. 1730. The people had stated preaching, many years before this; but there is no record of any previous ecclesiastical establishment. Their first pastor, Rev. Thomas Prentice, was ordained at the time the church was embodied. He was dismissed in 1738, and afterwards settled in Charlestown, Ms. His immediate successor, Rev. John Hovey, was ordained Sept. 1741, and dismissed June, 1768. The third pastor of this church was Rev. Silas Moody, ordained Jan. 9, 1771. From that date to the present time, about 70 years, the church has not been destitute of a pastor for the space of a year at any time, with the exception of the last two years; though they have had five successive ministers within that period. During the last twenty years, the church has been blessed with revivals of religion, which have increased their numbers and strength. It is an establishment, which has always had sufficient means for the respectable support of gospel ordinances. At the time of the dismissal of their last pastor, Rev. Levi Smith, Jan. 10, 1838, the church was divided, taking the style of the First Church, and the South Church. The former has 72 members, and the latter, 83. Both have hitherto enjoyed stated preaching, but neither has as yet settled a pastor.

There has within a few years past been embodied a church in the borders of this town, called the North Church; but it is small, and has never had a pastor, and probably may never be able to sustain stated worship. It consists of 5 members.

KITTERY, incorporated 1648, was the first incorporation of a town in the State, York being at that time a city, under the name of Georgeana. (See York.) Kittery originally embraced, in addition to its present territory, Berwick and Elliot.

The first church formed within the present limits of this town, was at Kittery Point, Nov. 4, 1714, and at the same time Rev. John Newmarch was ordained pastor. He had preached to the people several years previous to this date. Rev. Benjamin Stevens was ordained as his colleague, May 1, 1751. Both continued in the pastoral office during life. The former died Jan. 15, 1754; the latter, May 18, 1791. The year after Dr. Stevens's death, Rev. Jonas Hartwell was ordained pastor, and dismissed May, 1798. He was succeeded in the ministry here, in Dec. of the same year, by Rev. William Briggs, who was dismissed in 1814. For several years the state of religion had been declining, so that the town was almost a waste place, at the time of the dismissal of Mr. Briggs; there being then no male member in the church, and but three females. It was revived under the ministry of the Rev. Stephen Merrill, who was ordained in 1821, and dismissed in 1831. It has been aided for many years in supporting the gospel, but gives promise from its gradual enlargement, to be soon able to sustain its own ordinances of religion. Rev. Tobias H. Miller, who was ordained Nov. 21, 1838, is the present pastor. The church contains 34 members.

The second church in this town, in the parish called Spruce Creek, was organized Sept. 19, 1750, and has had two pastors, Rev. Josiah Chase and Rev. Joseph Litchfield; the former was ordained at the time of the organization of the church, and the latter, July, 1782. The church is now extinct.

LEBANON was incorporated, June 25, 1767. A church was formed, and Rev. Isaac Hasey, their first pastor, ordained June 26, 1765. "Mr. Hasey moved his family here among the first inhabitants, and was supported for seventeen years by the original proprietors of the land." Since that time, the parish, possessing considerable "ministerial funds," has always been in a capacity to support the gospel. Mr. Hasey continued their pastor till his death, Oct. 1812, a little more than 47 years. He was succeeded in the ministry here by Rev. Paul Jewett, who was ordained, April, 1814, and dismissed, Oct. 1819. Some serious attention to religion was witnessed under the ministry of Mr. Jewett, by which the church was enlarged. It was still more prosperous, during the labors of his successor, Rev. James Weston. The present pastor, Rev. Joseph Loring, was ordained Oct 12, 1836. The church contains 126 members.

LIMERICK, incorporated March 6, 1787. The church in this place was formed July 5, 1795, and Rev. Edmund Eastman, their first minister, ordained the 6th of November following. He continued their pastor till his decease, Dec. 9, 1812; a little more than seventeen years. His health failing in the latter part of his ministry, he was taken off from his active labors, and the parish began to be scattered and diminished. In their destitute state after his death, in the course of a few years, the place became almost a moral waste; as was also the case of a number of the churches in the immediate vicinity. In 1818, Rev. Charles Freeman, the present pastor of the church, went to them, as a missionary, under the auspices of the Maine Missionary Society. His labors were blessed in the revival of religion, and he was ordained pastor of the church, Jan. 19, 1820. Since that time, the affairs of the church have worn a favorable aspect. There has been a gradual enlargement, with union and strength; so that they have doubly repaid, in contributions to the charitable objects of the day, the amount received by

themselves, in former time, to raise them up from years of desolation. Number of members in the church, 91.

LIMINGTON, formerly Ossipee plantation, was incorporated Feb. 9, 1792. The church was organized, Oct. 1789, consisting of six members. Their first pastor, Rev. Jonathan Atkinson, was ordained, Oct. 17, 1794. It was originally a feeble Society, but received some additional strength, in a special attention to religion in 1802. Mr. Atkinson was dismissed in 1821; but his parochial services were discontinued several years before. Rev. Caleb F. Page succeeded him, in the pastoral office in this church, Nov. 5, 1823, was dismissed Sept. 24, 1833, and has since been installed pastor of the first church in Bridgeton. Their present pastor, Rev. Ivory Kimball, was ordained Nov. 12, 1834. The establishment here has witnessed some enlargement, by revivals of religion within the ten years past; but is still feeble, and receives aid from abroad, in sustaining the ordinances of worship. The church consists of 69 members.

LYMAN, under the name of Coxhall, was incorporated March 11, 1778. It took its present name, Feb. 26, 1803. The people, in their parochial affairs, were at first connected with Alfred and Sanford. A church was formed in 1801, and their first pastor, Rev. Jonathan Calef, who had previously been settled in Canaan, was installed Dec. 2, of that year. Mr. Calef ministered to them about thirty years, and was dismissed May 11, 1831. On the following day, his successor, Rev. John Gunnison, was ordained; and dismissed Sept. 1834. During Mr. Gunnison's labors, the people received aid from the Maine Missionary Society; and since his dismissal, though they have had the preaching of the gospel, they have settled no pastor. The church, originally small, was somewhat enlarged under the ministry of its first pastor, and experienced a more extended revival of religion under the services of his successor; so that it now numbers 154 members.

NEWFIELD, incorporated Feb. 26, 1794. A small church was organized here in July, 1801, and Rev. John Dane, its first pastor, ordained Feb. 16, 1803, and dismissed the following year. "The ministry of Mr. Dane, though short, was ruinous to the church and society." After a destitution of twenty years, they settled a successor, Rev. Henry T. Kelley, who was ordained June 29, 1825, and dismissed June 27, 1827. Rev. Charles S. Adams was ordained Sept. 17, 1828, and dismissed Dec. 27, 1831. Rev. David P. Smith was installed July 11, 1832, and dismissed Aug. 19, 1839. Mr. Kelley, Mr. Adams and Mr. Smith, were settled as pastors of the churches of Newfield and Parsonsfield jointly; though the labors of Mr. Smith, for the last few years before his dismissal, were restricted wholly to Newfield. Rev. Solomon B. Gilbert was ordained Jan. 3, 1840, and his services are devoted wholly to this place. The church contains 70 members. It has been prosperous under the ministrations of religion of late years; but the Maine Missionary Society has hitherto afforded to them some aid in supporting the gospel; as it has indeed to more than half the churches in the county, at different times, within the quarter of a century past.

PARSONSFIELD.—This town was incorporated March 9, 1785. A church was organized here, and Rev. Benjamin Rolfe ordained its pastor, in Jan. 1795. Mr. Rolfe ministered to them twenty years, and was dismissed May, 1815. "The church, which was never large, became reduced to less than twenty members, and the Congregational Society to about that number of families." Since that time it has been resuscitated, and considerably enlarged. The church now contains forty-three members. It has had three successive pastors, jointly with the church in Newfield; but they settled their present pastor, Rev. Samuel Ordway, securing his services wholly to themselves. His ordination took place Dec. 5, 1838. (See Newfield.)

SACO, formerly Pepperellborough, set off from Biddeford and including that part of the town lying east of the Saco river, was incorporated June 9, 1772. It assumed its present name in 1805. The church was formed here, and the first pastor, Rev. John Fairfield, ordained, Oct. 27, 1762. His pastoral relation continued, though he had ceased preaching to the people for a year or two, until his successor, Rev. Elihu Whitcomb, was ordained, in July, 1799. Mr. Whitcomb continued in the ministry till the summer of 1810. In October of the same year, Rev. Jonathan Cogswell was ordained pastor. At this time, the church had become very much reduced, consisting of only 28 members. But his ministry was accompanied by divine influences, and the number was increased to more than a hundred. Dr. Cogswell was dismissed Oct. 16, 1828; and afterwards settled in Berlin, Ct. and is now one of the professors in the Theological Seminary at East Windsor, in that State. In November of the same year, Rev. Samuel Johnson, formerly pastor of the church in Alna, was installed. He continued till 1835, when he accepted the office of General Agent of the Maine Missionary Society, and died in Hallowell, on the 16th of November, in the year following. The installation of the present pastor, Rev. Samuel Hopkins, formerly settled at Montpelier, in Vermont, was on the 17th of Feb. 1836.

The pastoral relation of his predecessor, Mr. Johnson, was not dissolved to this date. The church has been generally in a prosperous state, since 1810; and now contains 232 members. It is exceeded in numbers but by one church in the county; and by none in ability for the support of gospel ordinances.

SANFORD, incorporated Feb. 23, 1768. A church was organized here July 19, 1786; and Rev. Moses Sweat, its first pastor, ordained at the same time. Mr. Sweat ministered to them about 36 years, and died Aug. 31, 1822. In May of the following year, Rev. Christopher March was ordained to the pastoral charge. He continued a little more than four years, and was dismissed Dec. 11, 1827. He was succeeded by Rev. Elisha Bacon, who was ordained May 6, 1829, dismissed Sept. 11, 1834, and since settled in the ministry at Elliot. Their present pastor, Rev. George W. Bourne, was ordained Feb. 6, 1840. The church contains 63 members.

SHAPLEIGH.—This town was originally a plantation under the name of Hubbards-town, and incorporated March 5, 1785, with the name prefixed to this article, from Nicholas Shapleigh, Esq. a principal proprietor or claimant of the town. The church within its present limits is very small, consisting of four members, and though enjoying the ministrations of the gospel occasionally, has never had a pastor, except jointly with Acton, which was formerly a part of the same town; and the churches were originally one. This church is now destitute, and if there is a resettlement of the ministry, it must be sustained in part by charitable aid. See Acton.

SOUTH BERWICK was incorporated as a town Feb. 12, 1814. It was originally called Quampeagan Landing, and was the place of the first settlement in the original town of Berwick.

Their first pastor, Rev. John Wade, began to preach at this place about the year 1700; but the church was not formed till June 4, 1702, and Mr. Wade was ordained the November following. His ministry was short, as he lived but one year after his settlement. He was succeeded by Rev. Jeremiah Wise, who was ordained in 1707, and died in 1756, having been pastor of the church almost half a century. Their third pastor was Rev. Jacob Foster, ordained Sept. 1, 1756. He was dismissed in 1777, and became a chaplain in the army of the Revolution. Rev. John Thompson, who had been settled at Standish, was installed pastor of the church in May, 1783, and continued in this office till his decease, which was Dec. 21, 1828. Rev. George W. Campbell was ordained colleague pastor with Mr. Thompson, Nov. 17, 1824, and dismissed Dec. 24, 1828. He was succeeded by Rev. Seth H. Keeler, ordained Oct. 15, 1829, and dismissed April 18, 1836. "The church, which consisted of only 13 members, in Nov. 1826, was greatly increased during the labors of the last two pastors mentioned. The former received 60, and the latter 72, to the communion." Their late pastor, Rev. Andrew Rankin, who was installed March 1, 1837, was blessed in his labors, having admitted 27 to the church; and there are about as many more hopeful converts, that have not yet made public profession of religion. It is an establishment that has generally been supplied with the means of grace, and always possessed of ample means for the support of the gospel. The church now contains 130 members.

WELLS.—This town originally included what is now Kennebunk, in addition to its present territory, and was incorporated in 1653. A church was organized here in 1701, and on the 29th of October of the same year, Rev. Samuel Emery was ordained pastor. The people had preaching, more or less constantly, many years before this; as was also the case in various other towns in the county, before the regular ecclesiastical establishments. Mr. Emery died in 1725, and was succeeded the same year by Rev. Samuel Jefferds, who continued pastor till his decease, Feb. 1752. After a vacancy of about two years, Rev. Gideon Richardson was ordained pastor in Feb. 1754, but lived only four years. The fourth pastor of the church was Rev. Moses Hemmenway, who was ordained Aug. 8, 1759, and deceased April 5, 1811. The ministry of Dr. Hemmenway was peaceful, and extended through more than half a century. The next minister of the church was Rev. Benjamin White, who was ordained June, 1811, and died March, 1814. The ministry of Mr. White was short, but successful. He was succeeded by Rev. Jonathan Greenleaf, who was ordained March 8, 1815, and dismissed Sept. 4, 1828, and is now Secretary of the American Seaman's Friend Society, New York. Mr. Greenleaf received the honorary degree of Master of Arts at Bowdoin College in 1824. Rev. William Clark was installed pastor of the church in 1829, and continued with them till 1836, when he accepted of an agency in the American Tract Society, and has been laboring in that department in the Western States. The present pastor of the church, Rev. Jonas Colburn, was installed April 18, 1837. There have been successive revivals of religion. One under the ministry of Mr. Jefferds, in 1741-2; another under Mr. Richardson, 1756; a third under Mr. White, 1811; a fourth under Mr. Greenleaf, 1827; and the most extensive, during the labors of Mr. Clark, his successor. It now comprises a larger number than

any other church in the county; though there are others that have more wealth. It has now 251 members.

A second church was formed here in August, 1831, and Rev. Charles S. Adams, formerly minister in Newfield, installed 27th of December following. Mr. Adams was dismissed Jan. 13, 1834, and was succeeded by Rev. David Oliphant, formerly minister of Beverly, Ms. who was installed Sept. 24, of the same year. Their present pastor, Rev. Charles Walker, was installed May 8, 1839. This church contains 71 members. Both churches have sufficient means for sustaining their respective ordinances of worship, and are at present in a tranquil and prosperous state.

YORK was chartered as a borough, 1641; as a city, 1642; and incorporated as a town, 1652. (See Kittery.)—Here was planted the first church in the State. Its organization, though there is no record of it, is supposed to be at the time of the ordination of their first pastor, Rev. Shubael Dummer, 1673. "On the 25th of Jan. 1692, the Indians made an attack on the settlement at York, and Mr. Dummer was shot as he was mounting his horse at his own door." He was succeeded in the ministry by Rev. Samuel Moody, who was ordained over the church, Dec. 1700. The ministry of Mr. Moody was long and prosperous. "About the year 1741, a general revival of religion commenced, and many were hopefully converted and gathered into the church." After ministering to the church almost half a century, he died at the age of 72, in 1747. His immediate successor was Rev. Isaac Lyman, who was ordained, 1749, and deceased, 1810; after sustaining the office of pastor 60 years. In 1798, Rev. Rosewell Messenger was settled as colleague pastor with Mr. Lyman, and dismissed in 1813. After an interval of about two years, Rev. Moses Dow, formerly minister in Beverly, Ms. was installed pastor of the church; and was dismissed Feb. 17, 1830. On the same day, Rev. Eber Carpenter was ordained pastor of the church. Mr. Carpenter remained with them a little more than five years, and was dismissed Sept. 16, 1835. Their present pastor, Rev. John Haven, was ordained June 12, 1837. This church has almost constantly enjoyed the means of religion from its first establishment, and was formerly flourishing; but had become weakened and diminished, in later years. For the last ten years it has been increasing in numbers and strength. It now contains 98 members.

In 1732, a second church was formed in this town, and Rev. Joseph Moody, son of Rev. Samuel Moody, of the first church, ordained pastor. He has had here, as may be seen in the Table, six successors in the ministry. But the establishment has never been marked by any special religious prosperity. It has been resuscitated of late, from almost entire extinction. It is, however, still small, containing only 14 members, and receives aid in supporting the gospel. Its present pastor, Rev. Samuel Stone, first settled in Warren and afterwards in Cumberland; was installed Dec. 19, 1838.

The dates of the incorporation of towns, in the preceding minutes, were taken from Williamson's History of Maine; and for the few notices, respecting the churches in more ancient time, reference is had chiefly to Greenleaf's Sketches of the Ecclesiastical History of the State, published in 1821. Since that period, there has been a revival of religion, to a greater or less extent, in almost all the churches within the limits of the county, which has contributed to their enlargement; though some of them are still few in numbers and feeble in resources. The whole number of members, belonging to the churches at the present time, is 2,261.

COUNTY OF CUMBERLAND.

This county was established June 19, 1760. It now embraces 27 towns, in 24 of which, as may be seen in the preceding Table, there has been settled a Congregational ministry. There have been at successive periods, 38 churches organized; all of which, except two, one at Danville Corner and the other at Raymond, have had pastors. One has become Unitarian, two have been united in one, four have become extinct, twenty-six now have pastors, and the remainder, with one or two exceptions, have stated supplies. This county embraces more churches, has had a more constant supply of the means of grace, possesses more wealth, and has a more numerous population, than any other county in the State. It is not so large in territory as some others; but at the census of 1837, it numbered 67,781 inhabitants. The Congregational churches embrace 3,473 members.

BALDWIN.—This town was incorporated on the 23d of June, 1802; and then included what is now Sebago. The church was organized May, 1821, and Rev. Noah Emerson, who is the present pastor, was installed June 1, 1825. Though the religious establishment had a fund sufficient for the support of the gospel, it has never been in a prosperous state. The church now contains 21 members, residing partly in Baldwin and partly in the adjoining town, Sebago.

BRIDGETON, which received its name from Moody Bridges of Andover, Ms. who was a large proprietor, was incorporated Feb. 7, 1794. The first improvements were made by Benjamin Kimball in 1769. The church was formed in August, 1784, consisting of 17 members. The first candidate, to whom they gave a call to settle with them, was Rev. Nathan Church, who was ordained June 17, 1789, and died Nov. 14, 1836, at the age of 82 years. Rev. Daniel Newell was ordained his colleague Oct. 24, 1827, and dismissed in April, 1830. Their present pastor, Rev. Caleb F. Page, formerly pastor of the church in Limington, was installed Oct. 23, 1833.

A second church was formed in the south part of the town, Dec. 30, 1829, and their present pastor, Rev. Joseph P. Fessenden, formerly minister in Kennebunkport, was installed on the 10th of February following. Both churches have very considerable ministerial funds, and are in a prosperous condition. The former contains 100 members, and this, 63.

A third church was formed in the north part of this town, Nov. 16, 1832, and now contains 45 members. Their first pastor, Rev. Charles Soule, was installed Jan. 23, 1833, and dismissed in 1835. Their present pastor, Rev. Joseph Searle, formerly minister of the second church in Westbrook, was installed July 19, 1837. Bridgeton Academy, which was incorporated March, 1808, is situated in this section of the town, and is now in successful operation. The religious establishment here, not having sufficient means for the constant support of the gospel, Mr. Searle, at the same time, was also installed pastor of the church in the adjoining town of Harrison, supplying alternately both places. See Harrison.

BRUNSWICK—"This was originally called Pegypscot, and began to be settled as early as 1626. In 1676, it was destroyed by the savages. It revived after the war, and was again destroyed in 1690. In 1713-14, the settlements were resumed; yet in Lovewell's war, 1722, it was reduced to ashes, and again repeopled in 1727. Brunswick was incorporated as a town on the 24th of June, 1797. It is now among the most important municipalities in the State. Here is our principal seat of classic science and literature. The village is delightfully situated on a sandy plain; the greater part of the dwelling-houses and stores, standing on both sides of a wide and spacious street, a mile in length, terminated on one end by the Androscoggin at the lower falls and the bridge, and on the other by the meeting-house and the College edifices."—*Williamson's Hist. of Maine, Vol. II. pp. 191, 2.*

The church was probably embodied, though there is no record of its date, about the time of the settlement of its first pastor, Rev. Robert Dunlap, who was ordained in 1747. The people had preaching, by successive ministers, many years before this. Mr. Dunlap ministered to them about thirteen years; was dismissed in Oct. 1760, and continued to reside in the place till his decease, June 26, 1776. His successor in the pastoral office was Rev. John Miller, who was ordained Nov. 3, 1762. Mr. Miller retained his pastoral relation till his death, which was in 1789. After a destitution of five years, and having employed many candidates, Rev. Ebenezer Coffin was ordained June 23, 1794. He was dismissed in 1802. The next pastor, Rev. Winthrop Bailey, was ordained May, 1811, and dismissed April, 1814, continuing with them about three years. The church had become very much reduced, so as to consist of only 17 members, at the time of Mr. Bailey's settlement. He was succeeded by Rev. Asa Mead, ordained Dec. 18, 1822, and dismissed in July, 1829. Mr. Mead was afterwards installed pastor of a church in East Hartford, Ct. where he died, Oct. 26, 1831. The present pastor of the church, Rev. George E. Adams, was installed Dec. 30, 1829. For the last twenty years, the church has been prosperous, gradually increasing in numbers, wealth and influence. It now contains 155 members.

CAPE ELIZABETH, originally belonging to Falmouth, was incorporated as a town, 1765. The church, which was the second church in Falmouth, was organized in 1734, and Rev. Benjamin Allen, previously settled in Bridgwater, Ms. was installed pastor, in November of that year. His pastoral relation continued till his death, May 6, 1754. He was succeeded, after an interval of two years, by Rev. Ephraim Clark, who was installed May 21, 1756. Mr. Clark ministered to them a little more than forty years, and died Dec. 11, 1797. The church was reorganized in 1801, having become nearly extinct; and Rev. William Gregg was ordained pastor in June of that year. He was dismissed in 1806, and was succeeded by Rev. Benjamin Sawyer, who was ordained Nov. 22, 1809. After the dismissal of Mr. Sawyer, in 1813, the people had only occasional preaching for two or three years, when Mr. Gregg was resettled, Jan. 31, 1816. He was dismissed in 1824. Rev. Isaac Esty, the next pastor of the church, was ordained Jan. 29, 1829, and continued a little more than two years. Rev. Josiah G. Merrill was the last pastor, installed Feb. 6, 1833, and dismissed in 1838. It has been for a long time a feeble establishment, though of late years gathering strength. The church now contains 44 members.

CUMBERLAND.—This town was taken from North Yarmouth, and incorporated about the time Maine was erected into a State. The church was organized here in 1793, consisting of members set off from the first church in North Yarmouth. On the 22d of Oct. 1794, their first pastor, Rev. Rufus Anderson, was ordained. He continued with them about ten years, and was afterwards settled in Wenham, Ms. Rev. Amasa Smith, formerly minister at Turner, was installed pastor of the church, Oct. 22, 1806, and dismissed in 1820; still residing in the place at an advanced age. He was succeeded by Rev. Samuel Stone, formerly settled at Warren, who was installed May, 1821. He ministered to them a little more than eight years, and has since taken the pastoral charge of the second church in York. Their present pastor, Rev. Isaac Weston, formerly minister in Boothbay, was installed Oct. 20, 1830. The church has generally been prosperous; and especially within the last ten years has been enlarged by revivals of religion. It now contains 165 members.

DANVILLE, incorporated Feb. 1, 1819, "was formerly a part of the Pejepscot claim and Little's Gore." It is situated on the westerly side of the Androscoggin, opposite to Lewiston Falls. The church was formed here in the winter of 1825-6. It consists of members partly residing here and partly in Lewiston, on the opposite side of the river. But the place of worship is here, and the greater portion of the church. It was a feeble establishment, till the settlement of their first pastor, Rev. Weston B. Adams, Nov. 14, 1832. Since that time it has prospered, and now contains 80 members, with sufficient means for the support of gospel ordinances. Mr. Adams was dismissed in 1838, and their present pastor, Rev. Horace B. Chapin, installed July 24, 1839.

A church was formed here, some years since, worshipping near the border line, between this town and New Gloucester. It has never had a pastor, and may be considered as nearly extinct, consisting now of 8 members only.

DURHAM was incorporated as a town Feb. 17, 1789; its plantation-name being Royals-town, from Col. Royal of Medford, Ms. who was a considerable proprietor. The church was organized and their first minister, Rev. Jacob Herrick, ordained, in May, 1796. Mr. Herrick deceased in 1832. His colleague, Rev. Bennett Roberts, who was ordained Sept. 26, 1827, continued about two years. The church now contains 54 members, and though destitute of a pastor has generally stated preaching.

FALMOUTH was incorporated in 1658, and reorganized in 1714. It originally included what is now Portland, Cape Elizabeth and Westbrook. The church formed within its present limits, was organized in 1754, and their first minister, Rev. John Wiswall, ordained Nov. 3, 1756. He left them in 1764, without any formal dismission, and became an Episcopalian. His successor, Rev. Ebenezer Williams, who was ordained Nov. 6, 1765, continued during life. He died in 1799. Rev. William Miltimore was ordained June 19, 1803, and remained thirty years. Rev. Ansel Sheldon was installed in 1835 and dismissed, 1836. The church contains 115 members. Rev. Charles Dame, who was ordained May 29, 1839, is the present pastor.

A second church was organized in this town Sept. 2, 1830, and their present pastor, Rev. Joseph B. Stevens, ordained Feb. 19, 1834. Both churches are now prosperous. This contains 71 members.

FREEPORT, once a part of North Yarmouth, was incorporated Feb. 14, 1789. On the 21st of December of that year a church was organized, and Rev. Alfred Johnson ordained the 28th of the same month. Mr. Johnson was dismissed Sept. 11, 1825, and installed at Belfast. He was succeeded by Rev. Samuel Veazie, ordained Dec. 10, 1806, and deceased Feb. 6, 1809. Rev. Reuben Nason was ordained Feb. 7, 1810, and continued five years. He was afterwards preceptor of Gorham Academy. He was succeeded by Rev. Enos Merrill, ordained Nov. 6, 1816, dismissed Jan. 6, 1830, and since installed at Alna. Rev. Cephas H. Kent, formerly settled at Kennebunkport, was installed July 25, 1832, and continued a little more than four years. The church has been prosperous in late years, and now contains 170 members. Rev. Ebenezer G. Parsons was ordained Oct. 4, 1837, and is the present pastor.

GORHAM was incorporated Oct. 30, 1764. An Academy has been in successful operation for many years in this town, and lately there has been connected with it a Female Teachers' Seminary; both flourishing. The church was organized, 1750. It is a wealthy establishment, the parish being large, and the greater portion for the support of the gospel derived from the income of "ministerial funds." The church has been increased of late by successive revivals of religion, and now contains 185 members. The first pastor, Rev. Solomon Lombard, was ordained at the time of the organization of the church. Rev. Josiah Thatcher, in 1767; Rev. Caleb Jewett in 1783; Rev. Jeremiah Noyes in 1803; Rev. Asa Rand in 1809; and Rev. Thaddeus Pomeroy, their last pastor, was installed June 12, 1822. The church, though now destitute of a pastor, has constant preaching. It contains 185 members.

GRAY, formerly a plantation under the name of New Boston, was incorporated June 19, 1778. The church was organized Aug. 1774, and Rev. Samuel Nash ordained June 21st of the year following. He was succeeded by Rev. Samuel Perley in 1784; Rev. Daniel Weston in 1803; Rev. Samuel H. Peckham in 1825; Rev. Thomas Riggs in 1831; Rev. Calvin White in 1833; and the present pastor, Rev. Nathan W. Sheldon, first settled in Brownville and afterwards at Rumford, who was installed here Jan. 23, 1839. The church has not unfrequently been destitute; has always been a feeble establishment, though of late gaining strength. It now contains 58 members.

HARPSWELL, once a part of North Yarmouth, was incorporated Jan. 25, 1758. The church was organized, and Rev. Elisha Eaton installed pastor in 1753. He died April 22, 1764; and was succeeded by his son, Rev. Samuel Eaton, who was ordained on the 22d of October, of the same year. A little more than two years after this, "the people were favored with a remarkable shower of divine grace, and there were 67 added to the church." Mr. Eaton died in 1822. Since then the church has been in a low state, few in numbers and feeble. Rev. William Harlow was installed in 1832, and continued about five years; but no enlargement. The church is now destitute of a pastor, and contains 25 members. But the revival of religion, they are enjoying this present year, 1840, will probably more than double the number.

HARRISON, "formed of the northwesterly part of Otisfield and the easterly part of Bridgeton," was incorporated March 18, 1805. The church was organized Feb. 15, 1826. Rev. James P. Richardson was installed pastor Oct. 22, 1833. Mr. Richardson took the pastoral charge of the church at Otisfield at the same time; supplying in both places. He was dismissed from this church July 19, 1837, and has since restricted his labors wholly to Otisfield. On the same day of his dismissal, Rev. Joseph Searle was installed over this church, jointly with the church at North Bridgeton. The church is now prosperous, numbers 86 members, and will probably soon secure the labors of a pastor wholly to itself. See North Bridgeton.

MINOT was incorporated June 18, 1802. "In the spring of 1791, a considerable revival of religion commenced in the northern part of Bakerstown, now Minot, and a church was organized Sept. 8th of the same year. Rev. Jonathan Scott was installed pastor in 1796. The records kept by him were mostly consumed by the burning of his house, Feb. 1807. In 1806, in consequence of some difference about the location of a meeting-house, twelve members were set off and organized into a second church. They received a pastor in 1811. But very small additions were made to either church. In Oct. 1819, the first church was bereaved of its pastor by the decease of Mr. Scott. The same year the second church became destitute. Both churches were now without a pastor for about five years, and their prospects appeared very dark. The two churches became one, taking the name of 'the United Congregational church, Minot,' on the 12th of Feb. 1823; and on the same day, Rev. Elijah Jones was ordained pastor. In the spring following this union, there began to be some favorable appearances and several hopeful conversions. For nearly three years the work went gradually onward, some being added to the church at almost every communion. In 1826, the attention became general in the town, and about 100 that year were added. There were considerable additions in two or three succeeding years, and a more general revival in 1837 and the first part of the year following. The two churches, at the time of their union, both contained about 37 members. There are now 275."—*Extract from MS. Letter of Rev. E. Jones, pastor of the church.*

NEW GLOUCESTER was originally settled by inhabitants from Gloucester, Ms. It was granted to proprietors in Gloucester, 1735; surveyed and laid out into lots in 1737. "The proprietors' meetings were held the first time within the plantation in 1763." A church was organized consisting of 8 members, Jan. 16, 1765, and Rev. Samuel Foxcroft at the same time ordained. Mr. Foxcroft continued pastor for 27 years. He remained in the town, in feeble health, till his decease, May 9, 1807. Rev. Elisha Moseley was ordained Feb. 10, 1802, and died Feb. 10, 1826. He was succeeded by Rev. Benjamin Rice, who was installed Oct. 1, 1828, and dismissed Aug. 15, 1835. Rev. Samuel H. Shepley was ordained Oct. 31, 1838, and is the present pastor. Lands were originally given in aid of the gospel; and the funds have been so managed as now to yield the greater portion of ministerial support. The church contains 134 members.

NORTH YARMOUTH, originally including Harpswell, Cumberland, Freeport and Pownal, was first granted as a "propriety;" and "town privileges fully allowed, Jan. 1732." A church was organized on the 8th of Nov. 1730, and at the same time, Rev. Ammi R. Cutter was ordained pastor. He has had eight successors in the pastoral office; Rev. Nicholas Loring, in 1736; Rev. Edward Brooks, in 1764; and Rev. Tristram Gilman, in

1769; whose ministry continued 40 years, and 293 added to the church during the time. He was succeeded by Rev. Francis Brown in 1810, afterwards President of Dartmouth College; by Rev. Joseph W. Curtis, in 1816, who was dismissed the following year; and by Rev. Samuel Woodbury, in 1817, who deceased in 1819. Rev. Asa Cummings, who was ordained Feb. 14, 1821, remained nine years; since editor of the *Christian Mirror*. Rev. David Shepley was ordained Feb. 18, 1830, and is the present pastor. No church in the State has more constantly enjoyed the means of religion, or been more uninterruptedly blessed with prosperity. It contains 246 members.

A second church was formed in this town by members set off from the first church, and from the church in Cumberland, on the 1st of Oct. 1806, and Rev. John Dutton the same day installed pastor. He was dismissed Aug. 3, 1814; and succeeded by Rev. Otis C. Whiton, Feb. 18, 1818. Mr. Whiton continued a little more than four years. Rev. Caleb Hobart was installed Dec. 3, 1823, and is the present pastor. The church, though not large in former time, has lately increased in members and strength. It now contains 101 members.

Another church was organized here in May, 1820, styled the Chapel Church, and Rev. Noah Cresey, formerly minister in Norway, ordained pastor in October following. Mr. Cresey remained about eight years; after which the church became extinct, by the members joining with other churches.

OTISFIELD, formerly a plantation of the same name, was incorporated as a town Feb. 19, 1798. A church was organized the year preceding, Nov. 23, 1797, and Rev. Thomas Roby, formerly minister in Mansfield, Ms. was the same day installed pastor. He was dismissed Sept. 4, 1810. By this time the church had become small and inefficient. They had some occasional preaching for two or three years, and the church was reorganized and Rev. Josiah G. Merrill ordained pastor, Nov. 2, 1814. It gained some strength during Mr. Merrill's ministry. He was dismissed Nov. 23, 1830. Rev. James P. Richardson, formerly minister in Poland, was installed to the pastoral charge of this church, jointly with the church in Harrison, Oct. 22, 1833. He was dismissed from Harrison July 19, 1837, and has since restricted his labors wholly to this church, it having become very much enlarged, with sufficient means for sustaining the gospel itself. The church contains 155 members. See Harrison.

A church was formed in Raymond, an adjoining town, in Nov. 1813; but it always has been small, never has had a pastor, and now has 13 members.

POLAND was incorporated 17th Feb. 1794; and the church organized Nov. 2, 1825. Rev. James P. Richardson, the first pastor, was ordained Aug. 16th of the year following. He was dismissed in 1833, and was succeeded by Rev. Charles R. Fisk, May 28, 1834, who continued one year. Rev. Thomas Williams, first settled in Brewer, afterwards in Foxcroft, was installed Oct. 14, 1835, and is the present pastor. The church was originally small, and received aid in supporting the gospel, but has of late been blessed with a revival of religion, which has increased the numbers, and brought in sufficient means for sustaining the ministry. It contains 86 members.

PORTLAND, formerly a part of Falmouth, "was incorporated as a town in 1786, and organized as a city, April 30, 1832. The population in 1837 was 15,637, and the taxable property in 1839 was \$4,048,735. The great loss of capital in the late speculations and general pressure of the times has been deeply felt here; yet business moves; the public schools are in full operation; the ministers of the altar do not have to leave the word of God and serve tables; and the charities of the day, though restricted are not forgotten."

"The first church in Portland, (then Falmouth,) was organized March 8, 1727, and Rev. Thomas Smith the same time ordained pastor. He continued in the pastoral office till his death, May 23, 1795. Rev. Samuel Deane was ordained colleague pastor with Mr. Smith Oct. 17, 1764 and died Nov. 12, 1814. Rev. Ichabod Nichols was ordained colleague with Dr. Deane in June, 1809. Dr. Nichols is the present pastor of the church."

"The second church was organized Nov. 30, 1788, and Rev. Elijah Kellogg, on the following day ordained pastor. Rev. Edward Payson was ordained colleague with Mr. Kellogg, Dec. 16, 1807. It was the design of this church, while it had two pastors, to propagate Congregational churches, as the population should increase; and now it has become three bands. Mr. Kellogg was dismissed Dec. 5, 1811, and then Dr. Payson continued sole pastor till his decease, Oct. 22, 1827. Rev. Bennet Tyler, D. D. formerly President of Dartmouth College, was installed pastor of the church on the 17th of Sept. 1828. Dismissed April 22, 1834; and since, President of the Theological Seminary in East Windsor, Ct. He was succeeded by Rev. Joseph Vaill, Oct. 15, 1834, who was formerly settled in Brimfield, Ms. Mr. Vaill continued three years, and then was re-settled in Brimfield. The present pastor, Rev. Jonathan B. Condit, was installed May 17, 1838. The church has witnessed many seasons of revival of religion, and though

others have been formed out of it at different times, yet it is now the largest in the State, containing 389 members.

"A third church was organized here, consisting of members formerly belonging to the second church, Dec. 8, 1807, and Rev. Nathan S. S. Beman was ordained pastor, March 14, 1810. Mr. Beman was dismissed in June, 1812. Rev. Thomas M. Smith was ordained July 31, 1822, and dismissed Aug. 3, 1824. He was succeeded by Rev. Charles Jenkins, who continued pastor till his decease, Dec. 29, 1831. The present pastor, Rev. William T. Dwight, was ordained June 6, 1832. The church contains 257 members.

"Another church was formed, consisting also of members originally belonging to the second church, styled the Chapel Congregational Church. It was organized March 17, 1812, and Rev. Elijah Kellogg installed pastor the following day. He received as colleague Rev. Thomas J. Murdock, who was ordained Sept. 29, 1819, and dismissed March 21, 1821. Mr. Kellogg was dismissed on the 12th of December of the same year. The church has since become extinct, by the members uniting with other churches.

"The High Street church was formed of members set off from the second and third churches, and was organized Sept. 9, 1831. Their first pastor, Rev. George C. Beckwith, was ordained Aug. 8, 1832, and dismissed Jan. 5, 1835. Rev. John W. Chickering was installed April 2, 1835, and is the present pastor. The church contains 247 members.

"The first church, which has become Unitarian, embraces the greater portion of wealth; but the others have ample means for sustaining gospel ordinances."—*MS. Letter of Rev. Elijah Kellogg, first pastor of second church.*

POWNAL, the northwest part of Freeport, was incorporated as a town, March 3, 1808; and the church organized March 20, 1811, consisting then of 10 members. Rev. Perez Chapin was ordained at the same time, and remained pastor till his decease, Jan. 27, 1839. Mr. Chapin's labors were blessed to the people. About 60 persons were added to the church in a revival of religion in 1817. It now contains 118 members. Rev. Ariel P. Chute, first settled in Oxford, was installed Sept. 18, 1839, and is the present pastor.

SCARBOROUGH.—This place began to be settled as early as 1640; but was afterwards desolated in the Indian wars, and resettled, 1714. There is no record of the organization of a church until 1727; though the people had preaching more or less constantly, many years before this. Their first minister, Rev. William Thompson, was settled soon after the church was embodied, and died in 1759. He was succeeded by Rev. Thomas Pierce in 1762, and Rev. Thomas Lancaster in 1775. Both continued during life; the former dying Jan. 26, 1775, and the latter Jan. 27, 1831. The Rev. Thomas Jameson was settled colleague with Mr. Lancaster on the 29th of June, 1825, and is the present pastor. The church had become very much weakened and diminished at the time of Mr. Jameson's settlement, but has since been prosperous, and now consists of 116 members.

A second church was organized Oct. 1744, and Rev. Richard Elvins ordained pastor on the 7th of November following. He remained till his decease, Aug. 12, 1776. He was succeeded by Rev. Benjamin Chadwick, Dec. 1776; by Rev. Nathan Tilton, Dec. 10, 1800; and by Rev. Moses Sawyer, Sept. 1828. Mr. Sawyer did not continue quite two years, and since that time they have maintained no stated worship. The church may be considered well nigh extinct.

STANDISH was incorporated Nov. 30, 1785. While it was a plantation under the name of Pearsonstown, a church was organized, and Rev. John Thompson ordained in Oct. 1768. The proprietors paid Mr. Thompson's salary for eight years; after which he preached several years without compensation; was dismissed in 1783, and installed at South Berwick. He was succeeded by Rev. Jonathan Gould in 1793, who died the following year; by Rev. Daniel Maret in 1795; by Rev. Thomas Tenney in 1829; and by the present pastor, Rev. Clark Perry, who was installed May 11, 1837. The church contains 76 members.

WESTBROOK was incorporated as a town, Feb. 14, 1814. It was formerly a part of Falmouth, and incorporated as the fourth parish of that town in 1764. In the following year a church was organized, and Rev. Thomas Brown, formerly minister in Marshfield, Ms. was installed pastor, Aug. 21, 1765. Mr. Brown continued his ministry with them till his decease, Oct. 18, 1797; a little more than 32 years. Rev. Caleb Bradley was ordained pastor of the church Oct. 9, 1799. During the latter part of Mr. Bradley's labors with them there was an extensive revival of religion, and the church very much enlarged. He was dismissed April 28, 1829, and Rev. Henry C. Jewett ordained the following day. Rev. Joseph Lane succeeded Mr. Jewett in 1836, and Rev. Jotham Sewall, Jr., formerly minister in New Castle, was installed Oct. 9, 1839. The church contains 102 members.

A second church was formed in this town in 1832, and Rev. Joseph Searle installed April 3, 1833. He was dismissed May, 1837, and has since taken the pastoral charge of the adjoining churches of North Bridgeton and Harrison. Since that time, though the people have sustained constant preaching, they have not yet settled a pastor. The church contains 76 members.

WINDHAM was first a grant to some inhabitants of Marblehead, Ms. in 1734, and called New Marblehead. It was incorporated as a town, with the present name, June 12, 1762. A church was organized Dec. 1743, and Rev. John Wight, at the same time ordained pastor. The church contained, including the minister, 7 members. Mr. Wight labored with them till his decease in the summer of 1754. Rev. Peter T. Smith, son of Rev. Thomas Smith of Portland, was ordained his successor Sept. 22, 1762. Mr. Smith was dismissed in 1790, and succeeded by Rev. Nathaniel Stone Oct. 1, 1798. The people were much of the time destitute of preaching between the successive settlements of the pastors, and the church all the time few and feeble. It consisted of 14 members at Mr. Smith's settlement, and only two male members when Mr. Stone was ordained. During Mr. Stone's ministry the lands reserved in the town for the support of the gospel were sold, the money funded, and a foundation thus laid for sustaining in part the ordinances of religion in coming time. Mr. Stone was dismissed Feb. 1805, and succeeded by Rev. Asa Lyman, formerly minister in Bath, Nov. 30, 1809, who remained six months. Rev. Gardiner Kellogg was installed pastor April 25, 1811, and deceased 1826. He was succeeded by Rev. William Gragg Oct. 15, 1828; by Rev. Jonathan L. Hale, Sept. 12, 1832, who died Jan. 15, 1835; and by Rev. John W. Shepherd, Aug. 3, 1836. Mr. Shepherd was dismissed in 1839, and the present pastor, Rev. William Warren, ordained Feb. 13, 1840. The church now contains 54 members.

P. S. In all the preceding notices, the number of the members in the churches is taken from the returns in June, 1839. Since that time, there have been extensive revivals of religion in the State, and many of the churches very much enlarged. Some of the churches originally assumed a Presbyterian form of government; but they soon changed to Congregational; and as there is now no Presbyterian church in the State, it was thought not necessary to notice it in the respective places.

LUTHERANS.

[By the Hon. WILLIAM D. WILLIAMSON, Bangor, Me., Author of the History of Maine.]

AT Waldoborough, in Maine, on the banks of Broad Bay and the Muscongus River, an inviting place, a very few German emigrants began the original plantation. It is supposed they came over in the summer or autumn of 1739, on board of some vessel which brought to New England, that year, letters of marque and reprisal from the king of England, against the subjects of Spain. It was at first the abode of only two or three families—to which accessions were made in 1740; and in 1743 the number had so increased, that the Legislature of Massachusetts granted them £75 in aid of their efforts to defend themselves. This was called the *Spanish war*; and as soon as France took part against England, in the contest, their respective colonists in America became involved, also, in hostilities. The Eastern and Canadian Indians, taking sides with the French as they usually did, determined to extirpate the young settlement at a single blow. Hence they fell upon it in May, 1746, and reduced their habitations to ashes; killing some of the inoffensive people, and carrying the residue away captives.

The settlement lay waste till after the treaty of Aix la Chapelle, October 7, 1748, when the tragic story, or some other incident, turned the thoughts of other Germans towards the same region for an abiding place. Sympathies have strong attractions; and the soil, that had drank in the blood of their martyred brethren, was to them consecrated ground. Hence Mr. Crelleus, a German gentleman, early in 1750, made a voyage across the Atlantic, on an errand of inquiry, what places and encouragements would be found most eligible for

emigrants. He therefore presented a memorial to the General Court of Massachusetts, in which he proposed to remove a considerable number of Protestant families from his country to this, provided a favorable prospect offered of supporting themselves here. From the character and disposition of that people, says the governor, I apprehend it to be of great importance to encourage their settlement among us, as they would introduce many useful manufactures and arts. The Legislature being of the same opinion, adopted provisional measures for their accommodation and comfort, for naturalizing them and their families, and for encouraging their ministers and interpreters on their arrival. The next year, 1751, between 20 and 30 families came over, with Mr. Etter their interpreter; and their necessities were relieved, the ensuing winter, at the public expense, as well as by private charities. Even beds, bedding and other articles were furnished them till their removal to Broad Bay and other places of residence. Thus it was that the German settlement was revived, at the present Waldoborough, in the spring of 1752. About the same time, Gen. Samuel Waldo, principal proprietor of the Muscongus Patent, seized upon the occasion as a favorable one to increase its settlement, and sent his son to Germany, who issued circulars, promising every man who would emigrate, and reside upon his Patent, 100 acres of land, and also assistance on the soil to make beginnings there.

Encouraged by these offers, about 1,500 Germans emigrated, from time to time, and settled at Broad Bay, and at Broad Cove, on the westerly side of the Muscongus River. "In the outset some of them brought money with them and lived comfortably;—while the living of others was very poor, and their sufferings great." Early in the French war, which commenced 1755, they were cruelly attacked and treated by the Indians, "some being killed and others carried alive to Canada"—barbarities which the savages were hired to commit by the Romish French. But the war was hardly closed, ere this quiet and excellent people were perplexed with troubles from another and quite unexpected quarter. By the report of a committee, February 23, 1762, accepted by the Legislature, the Waldo or Muscongus Patent was confined between the rivers Penobscot and Muscongus; and consequently all the inhabitants on the westerly side of the latter river (and these constituted the greater part of the plantation) were without any title to their lands, as the deeds from Waldo gave them none. Hence they were liable to lose their buildings and improvements, and be turned out of doors. In this dilemma, the troubled settlers at once, to the number of 50 or 60, purchased anew their lands, in 1763-4, and took deeds of the Drowne proprietors, who had established their title to them, under an old Patent of 1631, granted to Elbridge and Aldsworth. About the same time, a possessory right, called "the Brown claim," was raised to the same lands in virtue of ancient settlement and occupancy; and numerous depositions were taken to establish this title. Others of the honest planters had made improvements on certain portions of land within the Waldo patent;—yet having obtained no deeds of General Waldo before his death in 1759, they were molested by those who claimed under him, even by Gen. Knox. Thus were those good Germans who settled under Waldo, left in the midst of extreme afflictions, contrary to every principle of justice and good faith, without the least remuneration or indemnity for all their losses.

Justly affronted by such neglect, ill treatment and injury, disappointed in their expectations, displeased with the climate, and determined to be rid of lawsuits, a large number of families resolved to leave the settlement for a southern climate. Therefore they sold their possessory estates for what they could obtain for them—in many instances for quite small sums;—and in 1773 removed from Maine, and joined their German brethren who had settled Londonderry, in South Carolina, under the benevolent auspices of its Legislature. It was with the deepest regrets, that their neighbors and brethren parted with them. Nay—all who knew any thing of them lamented their removal—for "they were mostly husbandmen of excellent moral character and considerable agricultural skill—distinguished for their industrious and economical habits." Of those who went to Carolina with Rev. Mr. Silly, a pious Moravian clergyman, some remained there, "the most of them returned;"

the expense incurred and loss of time, having greatly increased their indigence. But they were received with open hearts and open arms; for it is a maxim worthy to be engraved on a monument of gold, that "GERMANS LOVE AS BRETHREN." These emigrant settlers came from different parts of Germany;—a very few only are now living who were born there, though most of them lived to be quite aged.

When those pilgrims first planted themselves at Broad Bay, (now Waldoborough,) they formed a *Lutheran church*, in two bodies or branches, as there were two sects, the "German Reformed" and "Lutheran" professors. Being a devout people, they met every Sabbath for public worship, till the arrival of their minister, *Rev. John M. Schaeffer*, who settled with them in 1762, when there were only 80 or 90 families in all. His church consisted of 60 members or more, each of whom paid him £3, old tenor, one bushel of corn, and a day's work annually. He also received half a dollar either for administering baptism or the sacrament, and a dollar for attending a funeral. Though his ministry was continued nearly twenty years, his character was not so adorned with graces as to entitle his portrait to a place among the apostles of rectitude and reform.—In 1785, he was succeeded by *Rev. Mr. Croner*, an evil example to his flock, "a reproach to the ministry, and a great injury to souls." His period of preaching there was four years. Sad monition to the living, for good! Truth-telling history, like scriptural faithfulness, ought never to spare even the clergyman when he goes astray.

The next minister of this people was *Rev. Augustus Ferdinand Ritz*, a native of Germany. He received a classical education in his native country, at the University of Helmestadt;—a man of piety and learning. He emigrated to the State of Pennsylvania in 1794, entered the ministry, became a member of the Lutheran Synod in that State, and was for a short time "pastor of four congregations." Hearing of his piety, talents and excellent character, the people of Waldoborough sent the next year to him, by a special committee, an invitation to become their minister—and he accepted the call. But as one justly says, "He had hard work to perform—for he had to cultivate ground for the greatest part uncultivated, in a spiritual sense; yet he labored not alone, there being evident tokens that God was with him." He was remunerated for his ministerial services, by 100 acres of land, and \$220 annual salary. He left this world suddenly, in the last of the year 1811, for mansions of bliss, where it is believed he received from his gracious Master the melting salutation, "Well done good and faithful servant, enter into the joys of thy Lord." He was an intimate friend of the late Dr. Schaeffer, the celebrated pastor of the Lutheran church in Philadelphia. By all who knew him, Americans as well as Germans, he was highly respected. Such a reputation as he left, is like an array of gems which never fade. His widow—an ornament to the church—is now an aged mother in Israel, adorned with graces.

The successor of the excellent Mr. Ritz, is *Rev. John William Starman*, still living. He was born at Lennep, in Germany, in 1773, a subject of the Elector of Palatine. His father, of the same name, "a pious, learned and eloquent preacher," was pastor of the Lutheran church in that town for many years before his death, which occurred in 1787. The son became acquainted with the rudiments of learning "in the schools of his native town;" and subsequently received his education partly in his father's house and partly under the instruction of the late Rev. Frederic W. Geissenhainer, D. D., New York. Being licensed to preach by the ministerium of the District Synod there, of which he became a member, he came by special invitation to Waldoborough, where he has been, since 1811, the pastor of the Lutheran church to the present time. Mr. Starman says—"When I came here I was unanimously chosen to be the pastor of this church and people. The Lutherans and the German Reformed* had then the custom to have the Lord's Supper administered to them, not at the same time, but separately. I followed this custom, and invited the other party to partake with us. There were few in the beginning that did so; however

* Great and frequent endeavors have been made to effect "an union of the Lutheran and German Reformed churches in this country," but not with full success and effect.—*Report of General Synod, 1835.*

their numbers increased, and on the 17th of June, 1829, the separation wall was entirely taken away. A meeting of the church-members of both parts of the congregation was held on that day, when it was unanimously resolved, that the Lutheran and German Reformed would hereafter commune together, according to a form which was likewise agreed upon, after the elements had been consecrated by the pastor, according to the usual mode practised in the Lutheran church." Since that time, both classes sit together at the Lord's table as one undivided family, in the unity of faith and bonds of peace. Mr. Starman has a taste for literature, and though not classically educated, he is a man of considerable learning, especially in divinity. His natural abilities are of an elevated order, and well adapted to usefulness. He has a great share of common sense, and a good knowledge of human nature. But his preëminent worth appears in the sphere of his clerical profession. Here his piety appears pure and ardent, as it is undoubted; and his zeal and humility are of a character like those of the primitive apostles. He is greatly beloved by his charge, and highly esteemed by all acquainted with him. By reason of his years and his labors, he says, "I hope soon the Lord will call me to his rest and supply my place, not only by one who is younger, but by one who knows more than I do—who is wiser, holier and more faithful." His support is derived from subscriptions; and though there are in his church about 130 members, he says, "the generality of them are poor, and do but give a scanty support to their minister."

The Germans have a kind of sacred veneration for their mother tongue. For this, as they think, is not only a living evidence to them and to other nations of a kindred fraternity;—for it was in this, the first reformers spake and wrote; in this, appears the earliest translation of the Holy Scriptures; in this, scholars to the present day love to read the ancient authors, and modern treatises on science and theology. Rev. Messrs. Schaeffer, Croner and Ritz uniformly wrote or delivered their discourses to their congregations in their vernacular language, it being the only one readily understood by the first settlers and by their children of the first half age, after the establishment of the plantation. But Rev. Mr. Starman has always preached more or less in English—formerly every second or third Sabbath, latterly in this language only. He says that the German at Waldoborough "is nearly extinct for want of German schools." The Lord's prayer, in German words, written in English letters, he has given as follows, with a literal translation:—Unser [Our] Vater [Father] der du [which] bist [art] im Himmel, [in Heaven,] geheiliget [hallowed] werde [be] dein [thy] name, [name,] dein [thy] reich [kingdom] komme, [come,] dein [thy] wille [will] geschehe, [be done,] auf [on] erden [earth] wie [as] im Himmel; [in Heaven;] unser [our] täglich [daily] brodt [bread] gieb [give] uns [us] heute, [this day,] und [and] vergieb [forgive] uns [us] unsere [our] schulden, [debts,] wie [as] wir [we] unsern [our] schuldigern [debtors] vergeben; [forgive;] und [and] führe [lead] uns [us] nicht [not] in versuchung, [into temptation,] sondern [but] erlöse [deliver] uns [us] vom dem [from] uebel, [evil,] denn [for] dein [thine] ist [is] das [the] reich, [kingdom,] und [and] die [the] kraft, [power,] und [and] die [the] herrlichkeit, [glory,] in ewigkeit. [forever.] Amen. [Amen.]

But the German, wherever spoken in this country, is daily giving place to the English; for as Rev. Dr. Bachman says in a discourse which he preached in November, 1837, at Charleston, S. C.—"It is comparatively of recent date, even within the remembrance of many who now hear us, that our religious services were first conducted in the English language." Still, it is intended soon to establish a German professorship in some of their seminaries in this country.*

Attached as the Germans are to their father land, where the first Reformers labored, martyrs bled and the gospel revived, they give full proof of their religious respect for the sentiments and usages of their fathers, by imbibing their spirit and carefully copying their example. They believe the cause of truth never gained any thing by violence or abuse; and therefore think that

* In the Theological Seminary of the General Synod of the Lutheran church, located at Gettysburg, a German professorship was established about eight years ago; and a large portion of the students of that institution learn to preach in the German as well as in the English language.—EDITORS.

all religious opinions are to be tolerated, which do not interfere with the laws of the government, and that church and state should be kept distinct and separate. They are undeviating adherents to the principles of the Reformation as they were developed and taught by their intrepid countryman, Martin Luther, both when he fearlessly encountered the papal indulgences, which money could purchase for any sin, past, present and to come; and when he put up or posted on the Castle church at Wittenberg, October 31, 1517, his "*ninety-five theses*"—the axioms of truth and the principles of the Bible. Yes, and that day* they annually celebrate, as a solemn festival in commemoration of his name and of the great Reformation; and from him, they have chosen to take their denominative name; though they call themselves, as embodied professors of religion, the "*Evangelical Lutheran Church*." To be called, however, after Luther or Calvin, they think, is only to designate their respective creeds;—the doctrines of neither are to be adopted only as they are found to agree with the word of God. Their principal difference in sentiment is this—the Lutherans "do not, as the Calvinists do, believe in the doctrine of unconditional election." They make no pretensions to exclusive rectitude; but believe in Christian benevolence and brotherly love, and invite the pious ministers of other denominations into their pulpits.

The AUGSBURG CONFESSION, adopted June 20, 1530, contains the fundamental principles of their faith. The 1st Article treats of God—as three persons in one Godhead—who are coëternal, and the same in essence and power, the Father, the Son, and the Holy Spirit. The 2d teaches the natural depravity of man. The 3d, the divinity of Christ, his incarnation, death and atonement for sinners. The 4th, on justification, teaches that men are not justified by their own works or merits, but through faith in Christ. The 5th is on the ministerial office. The 6th on renewed obedience, or the good fruits or good works which are the results of a true faith. The 7th teaches that the holy Christian church is a congregation of the faithful, where the gospel is purely preached and the holy sacraments administered according to Christ's ordinance. The 8th shows who are the members that compose the church. The 9th and 10th are on baptism and the holy supper. The 11th is on confession and the forgiveness of sins. The 12th on the nature and duty of repentance. The 13th on the number and use of the sacraments. The 14th and 15th on church government and ordinances. The 16th on political governments. The 17th on the future judgment. The 18th on free-will. The 19th on the enormity of sin. The 20th on faith and good works. The 21st to the 28th inclusive, enumerate the errors and corruptions of the Catholic church†—such as the adoration of saints—denial of wine to the laity in the communion—the celibacy of the priests—the sacrifice of mass—auricular confession—diversity of meats—monastic vows—and power of the clergy.—They believe these are the groundwork of the 39 articles in the Episcopal church—and in fact, of most Confessions of faith among all Protestant Christians.

By the 9th preceding article, "baptism is a necessary ordinance, as the means of grace, and ought to be administered to adults and also to children, who are thereby dedicated to God and received into his favor."‡ Although the Lutherans believe that a regenerate change of heart and personal piety are indispensable to salvation, candidates are not always admitted to church membership on a relation of Christian experience. "Those that are received into fellowship," as Rev. Mr. Starman says, "are such as we have reason to hope are genuine Christians, or can satisfy the church council, that they are sincerely endeavoring to become such;—and they are taken into the church by *confirmation*,§ or the renewal of their baptismal covenant. No one however is considered

* This festival has lately been recommended, by a resolve of the General Synod, to be annually celebrated.

† At the diet of Spire, in Germany, A. D. 1529, the name of Protestant took its rise, from the Reformers protesting against the church of Rome.

‡ But they do not hold that baptism is regeneration, nor that it is a converting ordinance, as Roman Catholics do.

§ Rev. Dr. John Bachman's discourse on the *Doctrines and Discipline* of the Evangelical Lutheran Church, p. 28, "But we do not regard confirmation as a sacrament." It is such as is practised in the Episcopal Church of England.

a fit subject for confirmation, who has not previously attended a course of lectures delivered by the pastor, on the most important doctrines and principles of the Christian church, unless he is satisfied the applicant's attainments are good without it." When admitted, he views the sacrament of the supper to him not merely a mark of his Christian profession, but rather a sign and evidence of the divine disposition renewed towards him, and used for the purpose of exciting and confirming the faith of him who partakes.*

The *officers* of an individual church consist of pastor, deacons, and elders—the council. The Lutherans recognize only one order of clergy; and the laity have an equal right to take part and act in administering the affairs of the church; for it is always represented in all constituted bodies, by an equal number of ministers and lay-delegates—the latter being annually elected by their brethren. Their *discipline* is just what their ministers and members themselves choose or consent to adopt—certainly opposed to vice in every form—yet allowing free conference and inquiry on every occasion. They "believe however, that the best discipline for the walk and conversation of man comes from a renewed heart—without which, the strictest rules are often unavailing."

As system and order are according to Divine wisdom, they have believed there ought to be some regular form of ecclesiastical polity; and therefore they have instituted *synods, district and general*. The former consists of all the ministers and licentiates, and of an equal number of lay-delegates, within a limited district or a particular State. In the United States are twelve synods, namely—East Pennsylvania, New York, Ohio, North Carolina, Maryland, West Pennsylvania, South Carolina, Hartwick, and four others. Rev. Mr. Starman belongs to that of New York. The officers of each district synod are a president, secretary, and treasurer. Each synod shall meet once a year at least; and it has power to cite any church member within its bounds to answer at its table; to determine appeals from church councils; to decide on all charges against ministers, "heterodoxy only excepted;" to see if the rules of government and discipline prescribed in the formula, be observed; and in short, to have the general oversight of the churches and ministers within its jurisdiction. But a lay-delegate may have no vote, unless his minister be present, to the end that the number of *clerical* votes shall never be exceeded by those of the *lay-delegates*. The *ministerium* consists of all the clergymen or ministers of the synod, and are sometimes denominated the *presbytery*. To this body exclusively belong the examination, licensure, and ordination of candidates for the ministry, and also inquiries into all charges of heresy against a minister. A candidate may be ordained either in the synod, or in the church that settles him. He always, however, receives ordination in a kneeling posture, by prayer and laying on of hands of the ministry or presbytery; and after rising, each of his brethren successively takes him by the hand in fellowship, and bids him a solemn welcome to his ministerial office and trust.

The *general synod* consists of delegates from the several district synods in this ratio;—if one contain 6 ministers, it may send one; if 14, two; if 25, three; if 40, four; if 60, five; if 80 or more, six;—and in each case, an equal number of lay-delegates, chosen in the way each district synod may deem proper. They are paid out of its funds all travelling expenses, not exceeding to an individual five dollars per hundred miles. On application, six Lutheran ordained ministers within a State may form a special *ministerium*, be created a district synod, and admitted to membership in the general synod. The officers of the latter are a president, secretary, and treasurer, and its meetings are held triennially, and sometimes oftener, in different places. This is rather an advisory tribunal than a court of appeals; as it gives advice to *ministeriums*, and recommends such rules and regulations to the several district synods, as may be thought contributory to their benefit and the best interests of religion. It merely gives opinions on complaints preferred, touching fundamental doctrines

* None are farther than the Lutherans from believing with the Catholic church, that "in the Lord's Supper the elements become the actual flesh and blood of Christ." *Council of Trent, Chap. IV. § 13, 19. Luther's Works, 321, 2, Ed. 1740. Calvin's Inst. Bk. IV. Ch. 17.*

and measures of discipline, and likewise on subjects of difference and dissension, "according to their best insight of right, equity, brotherly love and truth." It also examines "all catechisms, forms of liturgy, collections of hymns, and church formulas intended for public use, before any ministerium or synod patronizes their use."* In a word, this venerable body since its organization in 1820, have done much towards elevating the standard of piety among its churches, giving new springs to education and missionary effort, and promoting benevolence, zeal, union and reform among its people.

The Lutherans in this country have not always received from others the credit due to their benevolent spirit, and to their early and uniform exertions in the works of piety and reform;† nor yet allowed the consequence arising from their numbers. For their sentiments "have been adopted and prevail in Prussia, Denmark, Sweden, Norway, Iceland, Lapland, and parts of Russia, France, and Hungary—a population amounting at least to 27,000,000 of inhabitants in Europe; and embracing therein seventeen reigning sovereigns. In the United States, there are about 300 ordained and licensed Lutheran ministers, more than 1,200 churches, and between 60 and 70,000 communicants.

Their ministers and church-members take the deepest interest in the benevolent objects of the present age. In Germany, "every Protestant family, nay every individual of the family, from the prince down to the humblest peasant, possesses a copy of the Scriptures. It descends as a rich treasure from parents to children, and is often their only legacy. Surely then this sacred volume, the rule of their faith and life, is regarded with no less veneration by their American brethren. In truth the knowledge and spread of the Bible is with them a primary object. So the *Tract* and *Temperance societies*, those mighty signs of the times, and *Sunday schools*, those lights of new-replenished lamps, have awaked up multitudes to life and action, as evinced by the "encouragement and support given them in all parts of our reformed Zion." Even the general synod "earnestly recommends the formation of temperance societies among all the people of their connection." Of *Missionary* enterprise, it may be truly said, this is nothing new in the Lutheran church. For it has not only spread its messages of good and glad tidings from Germany in earlier times to Russia, Abyssinia, and the West Indies; the Danish Lutherans themselves before 1706 established a missionary society, that sent its religious teachers to the East Indies, Lapland and Greenland; and Professor Callenberg of the Frankean Institution at Halle, circulated by missionaries 20,000 copies of religious books and pamphlets in the Hebrew and Arabic languages, among Jews and Mohammedans. Nor can the German dependant ever forget who it was that originally translated the Holy Bible out of dead languages into his own; espoused the missionary cause; composed many of those sublime hymns, which have been read and sung for the last three hundred years, in every Christian temple, and family habitation, from the mountain-tops to the streamlets of the valley:—Bible and hymns, that have accompanied the shepherd to the hills, the peasant to his fields, and the emigrant and the herald to distant lands. The Lutherans hail the missionary spirit which has so generally revived among all Protestant Christians, within the last half century; and now that success and triumph may be its fruits, the general synod has appointed an hour to be set apart at early candle-light in the evening, on the first Monday of every month, for concert-prayer in all their congregations. For since "thousands of German emigrants arrive yearly on our shores," and the Lutheran church is rapidly increasing and extending in the Western States; they have a rightful claim on their brethren, as the synods have declared, for assistance and spiritual supplies.

The great respect and taste which the American Lutherans have for education, early, thorough and universal, may be justly claimed both of birth-right in

* Dr. Watts's Psalms and Hymns are used at Waldoboro'; but the Lutherans have German Hymn books of their own authors. An English Hymn book has been compiled by the Rev. Dr. Schmucker, of Gettysburg Seminary, by order of the General Synod, and published by that body.—EDITORS.

† Buck, in his Theological Dictionary, an accredited standard work, improperly says, "The Lutherans, of all Protestants, are said to differ least from the Romish church." Is he acquainted with the Augsburg Confession? with the primitive Reformers? with the excellent spirit and works of the German people;—with the Gospel simplicity and purity of the Lutherans every where, and especially in this country?

a realm of letters, and by their uniform sentiments and efforts in view of literature and learned ministers. For they have in this country not only established a "Parent Education Society," and provided means and professors to instruct and qualify indigent pious young men for the gospel ministry; they have moreover founded and endowed *four Theological Seminaries* to promote the desirable object, and extend more widely also the advantages of general science and classical literature. These are, first, *Hartwick Seminary*,* founded in 1815, at Otsego county, New York, with two professors; a second is the *Theological Institution*, established in 1825 under the particular auspices of the general synod, and located at *Gettysburg*, in Adams county, Pennsylvania; in which are not only two divinity professors, but another of Oriental literature, and exegesis *pro tempore*, and of German literature and church history. Here are thirty students, and every one of them in the institution is now engaged in the study of the German language. A third was founded in 1830, and established at *Columbus*, in Ohio, with one professor. A fourth was instituted in 1829 by the Lutheran Synod of South Carolina, likewise with one professor. *Pennsylvania College*, chartered in 1832 by the Legislature of the State, is situated in the borough of the above named *Gettysburg*—its first commencement being in 1834. This institution has been endowed by a grant of \$12,000 from the State and by private donations. Its faculty consists of a president, four professors, a lecturer on anatomy and physiology, and three tutors or teachers. The president is also professor of intellectual and moral science, rhetoric, and Hebrew. To the said professors are assigned instruction in the Greek language and literature; in mathematics, natural philosophy and chemistry; in mineralogy and botany; in the Latin language and Roman literature; and the tutors teach in the preparatory department. The number of students in 1839 was 112. At this college young men are educated for the preceding theological seminaries, especially for the one established in the same borough. Thus it is, that thorough education,† eminent piety, and disinterested benevolence, are considered by Lutherans, highly important and desirable, in any minister, and among any people. For science not only sheds light upon regions of surrounding darkness; it also melts down the icy mountains of prejudice and superstition. To faith, they would add that knowledge, which puts man on thought and inquiry. They would have Christians intelligent as well as godly, and be Bible readers, as well as Bible believers. They would even discountenance that spirit of proselytism, which strives mainly for an increase of numbers, wealth, and influence—a spirit productive of so much dissension in the world. They however feel hearty to unite with every lover of the gospel, in denouncing all bitter sectarianism, though never aiming at the obliteration of sects. A claim to the consideration of being the mother church under the Reformation, is of no avail, they are aware, unless its works and ways through every age give earnest of title to so desirable a priority. A preëminent disposition to possess and do good, they would have pervade their aims and efforts in the purposes of universal philanthropy, and the world's conversion.

* Students in 1834, were 4 in divinity, 9 preparandi, and 36 classical.

† Rev. Benjamin Kurtz, D. D., Baltimore, a distinguished minister of the Lutheran church, and late editor of the *Lutheran Observer*, says, "The reputation of the several Universities in Germany differ according to the peculiar profession for which a man wishes to prepare himself. The Legal Faculty at Goettingen and the Theological one at Halle have considerable reputation. But the study of German literature may be the best pursued in Prussia; a country that has the most complete school system in the world. The University at Berlin has probably 2,000 students; and that at Munich, in Bavaria, has nearly as many. The studies are not prosecuted at these universities as they are at our colleges; the whole arrangement, yea, every thing is different. The young men do little more than hear lectures and transcribe them. The gymnasiums in Germany answer better to our colleges; as in them students are prepared for the university. They use in part the same classical works that we do, but study every thing more correctly and profoundly. A young man spends some seven years at a gymnasium before he is prepared for the university; and in this he stays three years and sometimes more."

HISTORY OF NEWSPAPERS PUBLISHED IN NEW HAMPSHIRE, FROM 1756 TO 1840.

[By JACOB B. MOORE, Esq., Member and late Librarian of the N. H. Historical Society.]

THE first printing press in North America was established at Cambridge, in Massachusetts, at the close of the year 1638, almost coeval with the founding of Harvard University. The Rev. Mr. Glover, an English dissenting clergyman, purchased a printing apparatus, and embarked with it for Boston, but died on the passage. Stephen Daye, a practical printer, who had been engaged by Glover to carry on the business, arrived in the autumn of 1638, and under the direction of the magistrates set up the press at Cambridge. It is stated, that the first work issued from this press was *The Freeman's Oath*; the second, an almanac; the third, a metrical version of the Psalms. Licensers of the press were from time to time appointed; and in 1664, "for preventing irregularities and abuse of the authorities of the country," it was ordered "that no printing press should be established at any other place in the jurisdiction but Cambridge." In 1674, however, the General Court authorised John Foster to set up a press in Boston, and, on his decease, in 1681, a similar privilege was granted to Samuel Sewall; but at the same time an order passed, "that none may presume to set up any other press without the like liberty first granted." The strictest censorship was maintained over the press, and nothing was allowed to appear which had not passed the ordeal of the license. When Secretary or "Postmaster" Randolph, who had temporary charge of affairs pending the arrival of Andros, found out that Samuel Green, Jr. the Boston printer, and successor of Foster and Sewall, had undertaken to print an almanac without the official imprimatur, he dispatched a messenger to Green, peremptorily ordering him "not to proceed to print any almanac whatever without his approbation."

Although settlements were commenced in New Hampshire within three years after that at Plymouth, and at the time of the establishment of the first press at Cambridge, there were flourishing plantations at Pascataqua, Cocheco, Swamscot and Winicumet, in New Hampshire—it was more than 115 years before a printing press was established at Portsmouth. The authorities seem to have been especially vigilant in guarding against any evils which might result from the establishment of a free press, in any of the colonies. Accordingly, in the Royal Instructions to Governor Allen of New Hampshire, dated March 7, 1692, we find the following injunction:—"And forasmuch as great inconveniences may arise by the *liberty of printing* within our Province of New Hampshire, you are to provide by all necessary orders, that no person use any press for printing, upon any occasion whatever, without your special license first obtained." But no application for license seems to have been made, nor any steps taken for the establishment of a press, until the latter part of the year 1755, when a number of influential citizens of Portsmouth agreeing to encourage the enterprise, Daniel Fowle, of Boston, was induced to make arrangements to remove his press to Portsmouth, which he carried into effect in the summer of 1756.

Before proceeding to give an account of the Newspapers in New Hampshire, which we shall find it most convenient to do by arranging under their respective places of publication—it may be well to indicate here the order of time in which these publications first appeared in the different towns of the State.

1. Portsmouth,	1756	15. Plymouth,	1825
2. Exeter,	1775	16. Nashua,	1827
3. Hanover,	1778	17. Charlestown,	1829
4. Keene,	1787	18. Peterborough,	1830
5. Concord,	1790	19. Somersworth,	1830
6. Dover,	1790	20. New Hampton,	1832
7. Amherst,	1795	21. Gilford,	1832
8. Haverhill,	1798	22. New Ipswich,	1833
9. Gilmanton,	1800	23. Moultonborough,	1833
10. Walpole,	1803	24. Meredith Bridge,	1834
11. Andover,	1819	25. Lebanon,	1835
12. Claremont,	1823	26. Lancaster,	1838
13. Sanbornton,	1824	27. Manchester,	1839
14. Newport,	1825		

AMHERST.

1. *The Amherst Journal and New Hampshire Advertiser*, was commenced January 16, 1795, by Nathaniel Coverly, who after a few months took in his son Nathaniel as a partner. The paper continued until the close of the year, and was then relinquished. The elder Mr. Coverly died in Boston, Dec. 1816, aged 75.

2. *The Village Messenger*, was commenced Jan. 6, 1796, by William Biglow, a graduate at Harvard College in 1794, and by Samuel Cushing. Biglow dissolved his connection with the paper in July, 1796, and Mr. Cushing continued its editor until April 18, 1797, when Samuel Preston became editor and publisher, and so continued until the publication ceased, December 5, 1801.

3. *The Farmer's Cabinet*, was begun by Joseph Cushing, November 11, 1802, and continued under his supervision until October 10, 1809, when Richard Boylston became proprietor, and has continued sole editor and publisher to the present time—a longer period, without change of editor or proprietor, than any other printer has ever been connected with the press in New Hampshire.

4. *The Hillsborough Telegraph*, commenced January 1, 1820, by Elijah Mansur, was discontinued July 13, 1822.

5. *The Amherst Herald*, published by Thomas G. Wells and Nathan K. Seaton, was commenced January 1, 1825, and discontinued at the close of the same year, being united with the *Statesman and Register*, printed at Concord.

ANDOVER.

1. *The Religious Informer*, a monthly newspaper, devoted to the dissemination of the principles of the Free-Will Baptists, was commenced by Elder Ebenezer Chase, in July, 1819. Mr. Chase, having procured a fount of second-hand types at Concord, learned to set types without assistance, and worked off his paper for some time on a press of his own contrivance, constructed of wooden materials. His paper was continued for about three years.

CHARLESTOWN.

1. *The Sullivan Mercury*, commenced December 18, 1829, by Webber & Bowman, was discontinued July 13, 1832, and the subscription list transferred to the *New Hampshire Spectator*, published at Newport.

CLAREMONT.

1. *Claremont Spectator*, by Cyrus Barton, commenced August 30, 1823, and discontinued September 3, 1824.

2. *The Impartialist*, a Universalist newspaper, edited by W. S. Balch, and printed in a small folio, was commenced in September, 1832, and continued until September, 1835, when it was united with the *Watchman*, a paper of similar character, printed at Lebanon.

3. *Independent Advocate*, edited by Jonathan Nye, was commenced April 17, 1833, and in September of the same year, it was transferred to A. R. Merrifield, who issued the paper under the name of

4. *The New Hampshire Argus*. In the fall of 1834, the publication office was removed from Claremont to Newport. (See Newport.)

5. *Freeman's Banner*, commenced by A. R. Merrifield, in October, 1834, was, after the publication of a few numbers, merged in another new paper, called

6. *The National Eagle*, which was commenced November 1, 1834, by Samuel L. Chase as publisher, and John H. Warland, editor. It is now published by Weber & Warland, the latter continuing the editor.

CONCORD.

1. The first newspaper published here bore the title of *Concord Herald and New Hampshire Intelligencer*. It was commenced by George Hough, who came to Concord from Windsor, Vt., where he had for several years, in company with Alden Spooner, published the *Vermont Journal*, the second paper printed in the State of Vermont. Mr. Hough arrived at Concord on the 16th of August, 1789, and on the 8th of September set up his printing press, in a small wooden building standing in front of the ground on which the Capitol is erected. The first work which he printed was the "Christian Economy," a small book said to have been written by Robert Dodsley, author of the "Economy of Human Life." On the 5th of January, 1790, Mr. Hough commenced the *Concord Herald and New Hampshire Intelligencer*, with the motto, "The Press

is the cradle of Science, the nurse of Genius, and the shield of Liberty." The paper was continued under this title until January, 1796, when it was exchanged for that of *Hough's Concord Herald*, and the motto "The Liberty of the Press is essential to the security of Freedom." The title was afterwards changed to the *Courier of New Hampshire*, and the paper was continued under this name until October 30, 1805, when it was discontinued.

2. *The Mirrour*, commenced by Elijah Russell, on the 28th of October, 1792, was conducted by him until October, 1794, when Moses Davis became a partner of Russell, and the name of the paper was altered to *The Federal Mirror*. Russell withdrew in October, 1797, after which the paper was conducted solely by Moses Davis, until 1799, when it ceased.

3. *The New Star*, a Republican, Miscellaneous and Literary Newspaper, by Russell & Davis, published weekly in octavo form, was commenced April 11, 1797, and continued for about a year.

4. *The Republican Gazette*, by Elijah Russell, was commenced January 5, 1801. In 1802, the names of the paper and publisher were altered to "*The American Republican Gazette*, by Citizen New-School." Its publication ceased on the death of Russell, who died at Washington, Vt. on the 25th of May, 1803.

From the discontinuance of Hough's *Courier*, in October, 1805, to July, 1806, no paper was printed in Concord. The next undertaking of the kind was the

5. *Concord Gazette*, commenced by William Hoit, Jr. and Jesse C. Tuttle, on the 12th of July, 1806, and discontinued February 17, 1807. On the 9th of June, 1807, its publication was revived by Tuttle, with a new numbering, and continued, under various changes of editors and publishers, until 1819, when it ceased altogether.

6. *The American Patriot*, by William Hoit, Jr., was commenced on the 18th of October, 1808, and continued under that title until April 18, 1809, when the name was changed to

7. *The New Hampshire Patriot*, and Isaac Hill, who had just then completed his apprenticeship in the printing-office of Joseph Cushing at Amherst, became the proprietor and editor. On the 6th of March, 1813, Walter R. Hill, a brother of Isaac, became partner in the concern, and continued such until August 22, 1815, when, in consequence of ill health, incapacitating him for business, his name was withdrawn from the head of the paper. On the 1st of January, 1819, Jacob B. Moore, who had served his apprenticeship in the office of Isaac Hill, became joint partner and editor in the concern. The paper was enlarged, and the name altered to the *New Hampshire Patriot and State Gazette*. The partnership of Hill and Moore expired on the 1st of January, 1823, when the establishment again reverted to the hands of Mr. Hill, by whom it was edited and published until April 27, 1829, when, President Jackson having conferred the office of second comptroller of the treasury on Isaac Hill, the paper appeared under the names of Horatio Hill & Co., until the 7th of July, 1829, when Cyrus Barton, who had been publisher of papers at Claremont and Newport, became purchaser of an interest in the *Patriot*, and it was continued under the names of Horatio Hill and Cyrus Barton. Mr. Hill was the younger brother of Isaac Hill, and served an apprenticeship in his office. In September, 1834, Mr. Barton purchased the entire interest of the paper, and has since been its sole editor and proprietor.

8. *The Concord Observer*, a religious newspaper, was commenced January 4, 1819, by George Hough, who continued it until April 1, 1822, when John W. Shepard became proprietor and editor, and changed the name to the *New Hampshire Repository*. With this title it continued until united, July 1, 1826, with the *New England Observer*, which had been commenced a short time before at Keene, by Rev. John M. Putnam, who, on becoming proprietor, changed the name to the *Repository and Observer*. The title was soon after again changed to the *New Hampshire Observer*, continuing under Mr. Putnam, until July, 1827, when the establishment was removed from Concord to Portsmouth, and passed into the hands of Tobias H. Miller, who issued the first number under his name on the 12th of July. Excepting a period of eight weeks in July and August, 1830, during which the paper was united with the *Christian Mirror*, and printed at Portland, it remained under the exclusive control of Mr. Miller, and was published by him at Portsmouth, until May 21, 1831, when Edmund S. Chadwick, having purchased one-half the establishment, removed the paper to Concord, and issued the first number under the firm of Miller & Chadwick. In June of the same year, Mr. Miller disposed of his interest in the *Observer* to the Hon. David L. Morrill, (Governor of the State from 1824 to 1827,) and the paper was published by the firm of Morrill & Chadwick, who issued their first number June 11, 1831. In March, 1832, the *New Hampshire Chronicle*, which was commenced at Dover, in June, 1830, was merged in the *Observer*. In August, 1833, Governor Morrill disposed of his interest in the establishment, and Mr. Charles H. Little, a graduate of Dartmouth College, became associated with Mr. Chadwick as editor and proprietor. In February, 1835, Mr. Little sold his interest in the paper to the Rev. David Kimball, and it was published by Kimball and Chadwick until

March 25, 1836, when Mr. Kimball became sole editor and proprietor. On the 1st of January, 1839, the name of the paper was altered to the *Christian Panoply*, under which title it continues to be published by Mr. Kimball.

9. *The New Hampshire Statesman*, printed by Luther Roby, and edited by Amos A. Parker, was commenced on the 6th of January, 1823, and continued until October 22, 1825, when it was united with the Concord Register.

10. *Concord Register*. This paper was commenced by George Kimball, a graduate of Dartmouth College, on the 29th of May, 1824. The *New Hampshire Statesman*, as above mentioned, was united with it October 22, 1825, and the title altered to the *New Hampshire Statesman and Concord Register*. On the 3d of December following, the subscriptions to the Amherst Herald were transferred to the Statesman and Register, and the publication of the Herald ceased. From its commencement to December 3, 1825, the Concord Register was printed by George Hough, for George Kimball, the publisher; from December 3, 1825, to February 4, 1826, it was published by George Kimball and Thomas G. Wells, who had been one of the publishers of the Herald; from February 11, 1826, to July 22, 1826, by George Kimball, Asa M'Farland, Jr. and Moses G. Atwood; from July 29, 1826, to July 21, 1827, by George Kent, Asa M'Farland and Moses G. Atwood; and from July 28, 1827, to the 14th of May, 1831, by George Kent and Asa M'Farland. At the last named period, Mr. Kent retired from the establishment, and the *New Hampshire Journal*, published by Richard Bartlett, was united with it. Asa M'Farland and George W. Ela became proprietors and editors of the united papers, and issued their first number May 21, 1831, under the title of the *New Hampshire Statesman and State Journal*. In 1834, Mr. M'Farland retired from the establishment, Mr. Ela becoming sole proprietor and editor. In May, 1838, John W. Flanders purchased one-half the paper, which was published under the firm of Ela & Flanders, until the death of the latter, July 11, 1840, when Mr. Ela again became sole proprietor.

11. *The New Hampshire Journal* was commenced September 11, 1826, by Jacob B. Moore, editor and proprietor, and printed by Henry E. Moore, who continued as printer until the close of the year. Mr. Jacob B. Moore, having received the appointment of Sheriff of the County of Merrimack, disposed of the establishment December 7, 1829, to Richard Bartlett, a graduate of Dartmouth College, and Secretary of State from 1825 to 1829, by whom it was continued until united with the Statesman and Register, May 21, 1831.

12. *Time's Mirror*, by Hugh Moore and James G. Patch, commenced October 6, 1828, but continued only for a few numbers.

13. *The Spirit of the Republican Free Press*, by Dudley S. Palmer, commenced January 7, 1829, and discontinued 9th April following. It was a small sheet published weekly at the office of the New Hampshire Patriot, and made up principally from the leading political articles of that paper.

14. *Concord Advertiser*, by Henry E. Moore and John W. Moore, commenced March 8, 1831, published on a small sheet, twice a week—discontinued for want of adequate support with the twelfth number. This was the first attempt to establish a semi-weekly paper in Concord.

15. *The New England Baptist Register*, the first volume having been published in Boston, and a portion of the second at New Hampton, was removed to Concord in 1832, and published by Chase & Dunlap, and edited by Rev. Ebenezer E. Cummings. Elbridge G. Eastman and Samuel Webster were for a short time connected with the paper as publishers. Rev. Edmund Worth became the editor in 1833, and the paper is still under his charge, and also under the patronage of the New Hampshire Baptist State Convention. (See New Hampton.)

16. *The Olive Branch*, by Jacob Perkins, editor and proprietor, commenced January 5, 1832, published in quarto form, of eight pages. John LeBosquet was associated with Mr. Perkins as editor, from April 5 to June 3, 1832, when it was discontinued.

17. *The Semi-Weekly Patriot*, by Hill & Barton, was commenced in 1832, and discontinued in 1834, after the publication of 133 numbers. The same matter appeared in the semi-weekly and weekly Patriot.

18. *New Hampshire Courier*, published by Dudley S. Palmer and Woodbridge Odlin, edited by D. S. Palmer, was commenced December 14, 1832. The *Spirit of Inquiry* was united with it June 13, 1834, after which the publishers were W. Odlin and A. G. Chadwick. After this union, the paper was published under the name of the *Courier and Enquirer* until June, 1836, when its subscription list was transferred to the Statesman and Journal.

19. *The Spirit of Inquiry*, by Albert G. Chadwick and John LeBosquet, proprietors, and Moses Eastman, editor, commenced June 18, 1833, and discontinued June 10, 1834, being united with the New Hampshire Courier. Mr. LeBosquet retired from the establishment November 5, 1833, after which, until the union with the Courier, it was published by A. G. Chadwick.

20. *Temperance Herald*, published monthly by the Executive Committee of the New Hampshire Temperance Society, commenced January, 1834. Edited by Jonathan

Kittredge, and printed and published by H. Hill & Co., in a quarto form, 4 pages. In 1835, it was published by Kimball & Chadwick, who continued its publishers until April 15, 1836, after which it was printed by E. S. Chadwick, and Andrew Rankin, editor, until February, 1837, when it was discontinued, at No. 2, of Vol. IV. The last two numbers were published by Jeremiah C. Chadwick. From April, 1836, it was published in large octavo form, 8 pages to each number.

21. *The Chameleon*, devoted to Amusement, and matters and things in general. Published semi-monthly, by John W. Moore, 8 pages quarto, commenced May 10, 1834. The title was soon after altered to *Penacook Chameleon*. It was discontinued in January, 1835.

22. *The Star in the East and New Hampshire Universalist*, published by J. R. Adams and Perkins Kimball, was commenced in April, 1834, and the name of John G. Adams inserted as editor October 11. It was suspended May 21, 1836; recommenced 18th June following, by Aaron Carter as publisher, and discontinued in June, 1837.

23. *The Literary Gazette*, published by David D. Fisk, and edited by Asa Fowler and Moody Currier, commenced August 1, 1834. Cyrus P. Bradley took the place of Mr. C. as editor November 28, 1834. Stevens and Wilson were publishers from February 20, 1835. On the 20th March, 26 numbers had been issued, and after that time, it was issued once in two weeks until June 27, when it ceased.

24. *The Abolitionist*, by David D. Fisk and Elbridge G. Eastman, commenced January 3, 1835. Three numbers only were published, when the establishment was sold to Albe Cady, George Storrs, George Kent, and Amos Wood, who employed Elbridge G. Chase as publisher, and Joseph Horace Kimball as editor. The name of the paper was changed to that of

25. *The Herald of Freedom*. In February, 1836, the paper was conveyed to a new association of members of the Anti-Slavery Society. On the 24th of March, 1838, Mr. Kimball retired from the editorship, and on the 30th of June following, Nathaniel P. Rogers became the editor, under whose management it has since remained, being published by the N. H. Anti-Slavery Society. Chase and Crosby are the present printers.

26. *The Northern Banner*, devoted to Temperance and Education, published monthly in 8vo. form, by J. C. Chadwick, and edited by T. D. P. Stone, was commenced in March, 1837. But few numbers were published, when the title was changed to *The Aurora*, and Dudley S. Palmer edited it until it ceased in 1838.

27. *New Hampshire Courier*, by Dudley S. Palmer, commenced in October, 1837, and is still continued.

28. *The Farmer's Monthly Visitor*, published in royal octavo form, 16 pages to each number, was commenced by Isaac Hill, formerly publisher of the *New Hampshire Patriot*, Senator in Congress, Governor, &c. on the 1st of January, 1839, and has the largest circulation of any periodical published in the State. John M'Clary Hill, son of the editor, publishes the paper. As its title indicates, the paper is mainly devoted to agricultural purposes.

29. *Abolition Standard*, published by E. S. Chadwick, and edited by Rev. Rufus A. Putnam, was commenced July 4, 1840.

30. *Hill's New Hampshire Patriot*. A newspaper, bearing this title, numbered "Vol. XXI. No. 1,047—New Series, Vol. I. No. 1," was commenced August 12, 1840, edited by Isaac Hill, and published by his sons, William P. and John M. Hill.

DOVER.

1. *Political Repository and Strafford Recorder*.—This was the title of the first newspaper printed in Dover. It commenced on the 15th of July, 1790 and was discontinued January 19, 1792. Eliphalet Ladd editor and publisher.

2. *The Phenix*, by Eliphalet Ladd, was commenced on the 23d of January, 1792, and continued until the 29th of August, 1795.

3. *The Sun, Dover Gazette and Strafford Advertiser*, by Samuel Bragg, Jr., was commenced September 5, 1795, and continued until December, 1810, when the entire printing establishment of Mr. Bragg was destroyed by fire.

4. *Dover Sun*.—On the 4th of July, 1812, John Mann commenced a paper with this title, which was continued until August 18, 1818. On the 25th of August 1818, Mr. Mann commenced a new paper under the title of

5. *Strafford Register*, which was continued until the 17th of December, 1822.

6. *The New Hampshire Republican*, edited by Charles W. Cutter, and published by John Mann, commenced January 8, 1823, and continued until October 30, 1829. Mr. Cutter continued as editor, however, only until October 14, 1823.

7. *Dover Gazette and Strafford County Advertiser*, by James Dickman, was commenced December 14, 1825, and continued by him until June 5, 1827, when the establishment passed into the hands of Gibbs and Turner, by whom it was published until July 13, 1830, when John T. Gibbs became sole proprietor and editor.

8. *The Strafford Inquirer*, published by Samuel C. Stevens, and edited by Richard

Kimball, was commenced February 26, 1823, and continued until July 29, 1823, when the establishment passing into new hands, the name of the paper was altered to

9. *The Dover Enquirer*, published by George W. Ela and Co. In January, 1830, George Wadleigh became joint proprietor and editor, and the paper was published under the firm of Ela and Wadleigh until May 17, 1831, when Mr. Ela disposed of his entire interest in the paper, which has since been published and edited by Mr. Wadleigh.

10. *New Hampshire Chronicle*, commenced June 5, 1830, by C. C. P. Moody, was continued until March 17, 1832, when it was united with the *New Hampshire Observer*, printed at Concord.

11. *New Hampshire Palladium*, by Joseph Turner, was published from September 7, 1830, to August 28, 1832.

12. *Unitarian Monitor*, commenced by John Mann, April 29, 1831, was published in 4to size once in two weeks. In April, 1834, the title was altered to *The Monitor*, and the paper was removed to Concord, where it was published by Amos Head and William T. Butters until August 7, 1834, after which Amos Head continued publisher until May, 1836, when Rev. A. Dumont Jones became editor and proprietor. Its publication ceased in June, 1837.

13. *New Hampshire Globe*, by Edwin R. Locke & Co., commenced May 18, 1833, and discontinued September 27, 1834.

14. *The Morning Star*, a religious paper, supported by the Free-Will Baptist denomination, was removed from Limerick, Me., to Dover, N. H. and the first number (being No. 28, vol. viii.) issued from thence, November 14, 1833. D. Marks was the publisher, and J. Burrell and S. Beede editors. Mr. Beede died in 1834, and it has since been edited by a publishing committee of the Free-Will Baptist Association.

EXETER.

1. The first newspaper published at Exeter, and the third which appeared in the State, was commenced near the close of the year 1775, by Robert Fowle, and published irregularly, under various titles, and generally without an imprint, in 1776, and a part of 1777, when it ceased. It was at first entitled, *A New Hampshire Gazette*; afterwards, *The New Hampshire Gazette*; next *The New Hampshire Gazette, or, Exeter Morning Chronicle*; in a short time its title was again changed to *The New Hampshire [State] Gazette, or, Exeter Circulating Morning Chronicle*; and it was afterwards called *The State Journal, or, The New Hampshire Gazette, and Tuesday's Liberty Advertiser*. These and various other changes, with alterations in the day of publication, occurred within a single year. In the last alteration of title, a large and coarsely engraved cut was introduced, being a copy of that which had for some years been used in the *Pennsylvania Journal*. The device was an open volume, on which the word "JOURNAL" is very conspicuous; underneath the volume appears a ship under sail, enclosed in an ornamented border; the volume is supported by two large figures—the one on the right hand representing Fame, that on the left hand representing an Indian fully equipped.

2. *The Exeter Chronicle*, by John Melcher and George J. Osborne, commenced June, 1784, and discontinued in December of the same year.

3. *The American Herald of Liberty*, commenced in 1785, by Henry Ranlet, and was subsequently published by Samuel Winslow, and Stearns and Winslow. It ceased in 1797.

4. *The Freeman's Oracle*, by John Lamson and Henry Ranlet, was commenced in 1786, and discontinued in 1788.

5. *The New Hampshire Gazetteer*, by Henry Ranlet, commenced in 1786, was continued until 1793.

6. *The Weekly Visitor, or, Exeter Gazette*, published by John Lamson, commenced May 5, 1795, and was continued by Lamson & Odiorne until —.

7. *Political Banquet and Farmer's Feast*, by Henry Ranlet, commenced in 1797, and continued about a year.

8. *Exeter Federal Miscellany*, by Henry Ranlet, commenced November 7, 1798.

9. *The Constitutionalist*, by Ephraim C. Beals, commenced May 21, 1810, and discontinued June 4, 1811; re-commenced June 23, 1812, and discontinued June 14, 1814.

10. *The Watchman*, by Henry A. Ranlet, commenced Oct. 1, 1816. In December following, the name was changed to *The Exeter Watchman*, and Nathaniel Boardman became publisher. George Lamson became the publisher, Nov. 9, 1819, and altered the title to *Exeter Watchman and Agricultural Repository*; Samuel T. Moses became publisher Feb. 6, 1821, and changed the name to the *Northern Republican*, under which name it ceased, Aug. 6, 1821.

11. *The Rockingham Gazette*, printed by Francis Grant, and edited by Oliver W. B. Peabody, Esq., commenced September 21, 1824, and continued until October, 1827, when its subscriptions were transferred to the *Portsmouth Journal*.

12. *The Hive*, a quarto paper, of four pages, by J. Y. James, commenced Sept. 1829, and discontinued in 1830.

13. *Exeter News-Letter*, by John S. Sleeper, commenced May 10, 1831, and was published by him until April 30, 1833, when he disposed of the establishment to John C. Gerrish, who continued to publish the paper until July 21, 1840, when Oliver Smith, Samuel Hall, and S. B. Clark became the publishers. John Kelly, Esq. is the editor.

14. *Christian Journal*, devoted to religious information and general intelligence, edited by Elisha New and Elijah Shaw, published by John C. Gerrish, commenced May, 1835, on the discontinuance of the *Christian Herald* at Portsmouth.

15. *Granite State Democrat*. A paper under this title, was commenced at Exeter in 1839, edited by James Shigley.

GILFORD.

1. *The Strafford Republican*, by E. F. Lancaster, was commenced May 17, 1831, and the last number issued on a half sheet on the 7th June following.

2. *The Reformer and Strafford Sentinel*, was published for a short time in 1832, but discontinued in July of that year for want of support.

GILMANTON.

1. *Gilmanton Gazette, and Farmer's Weekly Magazine*, by Leavitt & Clough, edited by Dudley Leavitt, was published for a short time in 1800 and 1801.

2. *The Rural Museum*. A paper under this title was published for a short time by Elijah Russell, in 1800.

3. *Sabbath School Advocate*, published by Allen Prescott, and edited by an association of gentlemen, commenced in March, 1835.

HANOVER.

1. The first newspaper established at Hanover, was commenced by Judah P. Spooner and Timothy Green, towards the close of the year 1778. I am unable to give the name of the paper, which was published but a short time; after which the proprietors removed to Vermont, and commenced the first newspaper in that State, at Westminster, in February, 1781.

2. *The Eagle; or Dartmouth Sentinel*, devoted to Politics and Belleslettres. Published by Josiah Dunham, from July 22, 1793, to Feb. 23, 1795; by John M. Dunham, from the 2d to the 30th March, 1795; by Dunham and True, from April 6, 1795, to March 13, 1797; by Benjamin True, from March 20, 1797, to July 24, 1798; and from the last period under the title of *The Eagle*, under the superintendence of Moses Fiske, a graduate of Dartmouth College, until June, 1799, when it was discontinued.

3. *The Dartmouth Gazette*, was commenced by Moses Davis, from Concord, August 27, 1799, and published by him until his death, in 1806, after which Charles Spear became the publisher and editor of the paper. It ceased in 1820.

4. *Literary Tablet*. By Nicholas Orlando. Published by Moses Davis; commenced in Sept. 1803, and continued a little more than a year.

5. *Dartmouth Herald*, by Bannister & Thurston, commenced June 21, 1820, and discontinued July 25, 1821.

6. *The American*, commenced by David Watson, Jr., Feb. 7, 1816, and discontinued April 2, 1819.

7. *The Hanover Chronicle*, commenced in March, 1828, was continued for a short time only.

8. *Independent Chronicle*, commenced Oct. 1835; only three or four numbers published.

9. *The Magnet*, in numbers of 16 octavo pages, printed by Thomas Mann, was commenced Oct. 21, 1835; three or four numbers only published.

10. *The Experiment*, commenced May 11, 1840, on a demy sheet. It is edited, printed and published by E. A. Allen.

HAVERHILL.

1. *The Grafton Expositor, and Haverhill Weekly Bud*. For about six months in 1798-9, I am informed that a paper bearing this title was published at Haverhill, by Nathaniel Coverly. It ceased for want of adequate support.

2. *The Coos Courier*, published by T. L. Houghton, commenced April 21, 1808; discontinued after a brief existence.

3. *New Hampshire Intelligencer*, by Sylvester T. Goss, commenced Jan. 1820, was published until June 29, 1827, when it ceased.

4. *The Evangelist*, a religious newspaper, was published by S. T. Goss, for a short period in 1823.

5. *The New Hampshire Post*, by Moses G. Atwood, and Charles J. Woolson, commenced July 6, 1827, the week succeeding the discontinuance of the *Intelligencer*.

Woolson retired from the concern in January, 1828, and Atwood conveyed the entire establishment to John L. Bunce, cashier of the Grafton Bank, April 6, 1829. Mr. Bunce continued the paper until April 29, 1833, when he disposed of the establishment to Albert G. Chadwick and John LeBosquet; the publication ceased at Haverhill, and was succeeded at Concord by *The Spirit of Inquiry*. (See Concord.)

6. *The Democratic Republican*, commenced by John R. Reding, July 23, 1828, is still edited and published by the same gentleman.

7. *The Whig and Ægis*, by J. F. C. Hayes, is published at this place. (See Lancaster.)

KEENE.

1. The first newspaper in Keene was *The New Hampshire Recorder*, commenced in 1787, by James D. Griffith. It was discontinued March 3, 1791.

2. *The Cheshire Advertiser*, by James D. Griffith, commenced January 1, 1792, and was continued for about one year.

3. *The Columbian Informer* succeeded, on the 3d April, 1793, published by Henry Blake, and continued until the establishment of

4. *The Rising Sun*, in August, 1795, published by Cornelius Sturtevant, Jr. & Co. and also by Elijah Cooper. This paper was continued until August 4, 1798.

5. *The New Hampshire Sentinel*, by John Prentiss, was commenced in March, 1799; and is, with the exception of the N. H. Gazette and Portsmouth Journal, the oldest paper published in New Hampshire. Mr. Prentiss is the oldest newspaper editor in New England, if not in the United States, having conducted the Sentinel since its commencement in 1799. John W. Prentiss, son of the former, is now a partner in the concern, and the paper appears under the firm of J. & J. W. Prentiss.

6. *New England Observer*, commenced in January, 1826, by Rev. John M. Putnam, was united with the New Hampshire Repository, in June following. (See Concord.)

7. *Farmer's Museum*, established in 1827, by A. Godfrey, at Walpole, was afterwards removed to Keene, and edited for a time by Nahum Stone. In 1834, he left the paper, and it has since been conducted by Benaiah Cooke, the name having been altered to the *Cheshire County Republican and Farmer's Museum*.

8. *American Silk Grower and Agriculturist*, by Benaiah Cooke, semi-monthly, was commenced in May, 1836.

9. *Cheshire Farmer*. An agricultural miscellany, bearing this title, published at Keene, was in June, 1840, merged in the Farmer's Monthly Visitor at Concord.

LANCASTER.

1. *White Mountain Ægis*, by A. Perkins & Co. Commenced in May, 1838. At the close of the first year, it was removed to Haverhill, and united with a new paper commenced at that place, called the Whig. It is now published by J. F. C. Hayes, under the name of *The Whig and Ægis*.

2. *The Coos County Democrat*, by James M. Rix and James R. Whittemore, was commenced in 1838, and is still continued.

LEBANON.

A paper called the *Watchman, Impartialist and Christian Repository*, edited by B. H. Fuller, was published for a time in 1835-6, at this place.

MANCHESTER.

1. *The Amoskeag Representative*, by John Caldwell, was commenced October 18, 1839.

2. *Amoskeag Memorial*, by J. C. Emerson, commenced January 1, 1840.

3. *Manchester Workman*, by J. C. Emerson, commenced July 4, 1840.

MEREDITH-BRIDGE.

The Citizen's Press, commenced November, 1834, was published a short time by Alfred Gilman.

MOULTONBOROUGH.

A paper with the title of *The Reformer and Strafford Advertiser*, edited and published by John A. Rollins, was commenced in 1833, and discontinued in the spring of 1834.

NASHUA.

1. *The Constellation and Nashua Advertiser*, commenced in January, 1827, was published for a time by William Wiggin. The name was altered August 18, 1827, to *Nashua Gazette and Hillsborough County Advertiser*. Andrew E. Thayer, was for a time subsequently connected with the paper, and transferred the establishment to Israel

Hunt, Jr. in February, 1832. The paper has since undergone several changes in proprietors, and is now published by C. P. Danforth.

2. *Nashua Herald*, published by Bard & Trow, and edited by S. Ingersoll Bard, commenced April 14, 1832, and discontinued in July following.

3. *New Hampshire Telegraph*, by Alfred Beard, was commenced October 20, 1832. Albin Beard, a brother of the former, became his partner and associate editor in 1836; and Alfred Beard, having deceased in 1839, the paper has since been edited and published by Albin Beard.

4. *The Harrison Eagle*, published for six months previous to the presidential election, Nov. 2, 1840, by an association of young gentlemen, under the name of the Nashua Tippecanoe Club.

NEW HAMPTON.

The New England Baptist Register. The first number of the second volume of this paper (the first having been published in Boston) was issued here January 4, 1832, by David D. Fisk and Daniel Chase, publishers, and Rev. William Taylor, editor. In 1832, it was removed to Concord, where it is published by Young & Worth, (Edmund Worth, editor,) under the name of the *New Hampshire Baptist Register*. (See Concord.)

NEW IPSWICH.

1. *New Ipswich Register*, by Mark Miller, commenced February 26, 1833, and discontinued in the fall of the same year.

2. *The News-Gatherer*, by S. Wilson King, commenced December, 1835, and discontinued December, 1836.

3. *Farmer's and Mechanic's Advocate*, by Samuel W. King, commenced in January, 1837, and discontinued with the third number.

NEWPORT.

1. *New Hampshire Spectator*, by Cyrus Barton, was commenced in 1825, with whom Benjamin B. French became associated as editor in April, 1829; and on Mr. Barton's removal to Concord in July following to take charge of the *New Hampshire Patriot*, Mr. French purchased the entire establishment of the *Spectator*. In May, 1830, Simon Brown became connected with Mr. French as publisher, and finally purchased the entire interest in 1833. In the fall of 1834, the *New Hampshire Argus*, then recently commenced at Claremont, was removed to Newport, and edited by Edmund Burke. The *Spectator* and *Argus* were subsequently united under the title of *The Argus and Spectator*, Edmund Burke, editor, and published by H. E. and S. C. Baldwin. Mr. Burke continued editor until elected to Congress in 1837, when H. E. Baldwin assumed the editorial charge. It is now published by Carleton and Harvey.

2. *Farmer's Advocate and Political Adventurer*, by Norton & Holton, printers, commenced April 7, 1831, discontinued March 29, 1832.

3. *The Northern Farmer*, an agricultural paper, by Hubbard & C. H. E. Newton, was commenced July 7, 1832.

PETERBOROUGH.

1. *Hillsborough Republican*, by John S. Dunbar, commenced January 1, 1830, and discontinued April 29, 1832, with No. 19 of Vol. II.

2. *Phoenix Gazette*, by Miller & Bradbury, commenced September, 1832; removed to New Ipswich in 1833, and proposed to be there published under the title of "The Hillsborough County Register, and Literary and Miscellaneous Intelligencer;" but the more simple name of "New Ipswich Register" was finally adopted. (See New Ipswich.)

PLYMOUTH.

1. *Grafton Journal*, by Henry E. Moore, commenced January 1, 1825, and discontinued March 25, 1826.

2. *Plymouth Gazette*, by John H. Harris, and Henry J. Prentiss, commenced January 2, 1830, and discontinued with the publication of the 13th number in March following.

PORTSMOUTH.

The first printing press erected in New Hampshire, was put up by Daniel Fowle, in 1756. Fowle was a native of Charlestown, Ms., served his apprenticeship, and commenced business in Boston, in book and newspaper printing. In 1754, he was arrested on an order of the Speaker of the House, on suspicion of having printed a pamphlet, entitled "The Monster of Monsters. By Tom Thumb, Esq." which contained a scorching satire upon several of the members. After a formal examination before the House, he was committed to the common gaol in Boston, where he was detained two or three days,

without permission to see his family or friends, and deprived of the use of pen, ink, and paper. He was greatly injured by this treatment, but could obtain no redress. He soon after published a full account of these arbitrary measures, in a pamphlet, entitled "Total Eclipse of Liberty"—and resolved no longer to live under a government, which had deprived him of liberty without the form of law. Receiving warm encouragements from prominent individuals at Portsmouth, he removed his printing apparatus to that place in July, 1756, and set it up in August following. On the 7th of October, 1756, he issued the first number of "*The New Hampshire Gazette*, containing the Freshest Advices, Foreign and Domestic." It was first printed on a half sheet foolscap in quarto, but soon afterwards enlarged to a half sheet, and finally a whole sheet of small size.

In September, 1764, Robert Fowle became the partner of Daniel, in the publication of the *Gazette*, and continued in the concern until 1773, when he left, and afterwards commenced the first paper at Exeter.

The passage of the stamp act in 1765, produced a great excitement in Portsmouth; effigies of the stamp master, (Mr. Meserve,) and of Lord Bute and the Devil, were burnt in the market-place. On the arrival of Mr. Meserve at Portsmouth, he was surrounded by the populace, and to appease them, publicly resigned his office of stamp master, and the stamps intended for this province were lodged in the castle at Boston. The act was to go into effect on the 1st of November. On the last day of October, the *New Hampshire Gazette* appeared with a black border round it, as an emblem of mourning for the loss of liberty; and the printer stated that he should publish it no longer, as he could not submit to the unjust tax. But there being no stamp master, no attempt was made by the authorities to distribute the stamps, and the paper was continued.

On the 10th of January, 1772, the name of the paper was altered to *The New Hampshire Gazette and Historical Chronicle*, containing the Freshest Advices, Foreign and Domestic. The publisher had usually been very careful in the management of his paper to exclude articles which would subject him to difficulty; but in January, 1776, he inadvertently admitted a communication, reflecting on the General Assembly then sitting at Exeter; whereupon the following vote was passed by the Assembly:—"Upon reading an ignominious, scurrilous and scandalous piece printed in the *New Hampshire Gazette and Historical Chronicle*, No. 1,001, of Tuesday, January 9, 1776, directed or addressed to the Congress at Exeter,—*Voted*, that Daniel Fowle, Esq. the supposed printer of said piece, be forthwith sent for and ordered to appear before this house, and give an account of the author of said piece, and further to answer for his printing said piece, so much derogatory to the honor of this Assembly, as well as of the Continental Congress, and injurious to the cause of Liberty now contending for." Fowle hurried to Exeter, made the best apology he could, the indignation of the Assembly cooled down, and the matter was dropped.

On the 25th of May, 1776, Benjamin Dearborn became publisher of the *Gazette*, and altered the title to *The Freeman's Journal, or New Hampshire Gazette*. Dearborn continued the paper two years, when it again reverted to the hands of Fowle. He continued it, making several changes in its title, until 1785, when John Melcher and George J. Osborne became proprietors. Osborne soon retired from the concern, and the paper was published by John Melcher until about 1800, during which time several changes had been made in the title. In January, 1788, it was called *The New Hampshire Gazette and General Advertiser*, and had the arms of the State in the head in a coarse and clumsy engraving. The arms were omitted in 1789, but the title remained the same until 1793, when the old name, *The New Hampshire Gazette*, was substituted, and the paper numbered from its commencement in 1756.

After the paper passed out of the hands of Melcher, it was published by N. S. & W. Peirce, Peirce, Hill & Peirce, Peirce & Gardner, William Weeks, Beck & Foster, Gideon Beck, Abner Greenleaf, and possibly one or two others. It is at present published and edited by Abner Greenleaf, Jr.; and is the oldest paper now printed in the United States.

2. *The Portsmouth Mercury and Weekly Advertiser*, Containing the Freshest and most important Advices, both Foreign and Domestick. This paper, commenced January 21, 1765, by Thomas Furber, was usually printed on a sheet of pot or foolscap paper, sometimes "broad-sides," as it is termed, and very irregularly. It owed its establishment to some of the more zealous opponents of the stamp act, who thought the *Gazette* would not dare come out in opposition to that measure. But the *Gazette* took a decided stand against it—and the *Mercury* not being conducted with any superior tact or intelligence, was neglected by the public, and discontinued in 1768. Eleazer Russell became the partner of Furber in 1766, and continued with him until their enterprise was finally abandoned. The Fowles purchased their office, and from 1768 until 1775, the *Gazette* was the only newspaper printed in New Hampshire.

3. *The New Hampshire Mercury and General Advertiser*, commenced by Robert Gerrish, in 1784, was continued four or five years.

4. *The New Hampshire Spy*, by George Jerry Osborne, semi-weekly, was published

from 1784 to 1793. This was the first attempt to sustain a semi-weekly paper in the State.

5. *The United States Oracle of the Day*, by Charles Pierce, was commenced June 4, 1793, who continued it until Jan. 1796, when William and Daniel Treadwell became publishers, and afterwards William Treadwell, until Sept. 25, 1813, when Charles Turell became editor and publisher. He continued the paper until July, 1821. The title had been previously altered to "Oracle of New Hampshire," and "Portsmouth Oracle," under which last title it was published when Mr. Turell disposed of the establishment to Tobias H. Miller, who changed its title to *The Portsmouth Journal of Literature and Politics*. From 1821 to 1825, the paper was edited by Nathaniel A. Haven, Jr. Esq. It is now edited and published by Charles W. Brewster.

6. *The Federal Observer*, by William Treadwell and Samuel Hart, commenced Nov. 22, 1798, was discontinued June 12, 1800.

7. *The Republican Ledger*, by George J. Osborne, Jr. was commenced Aug. 31, 1799. Northing & Whitelock afterwards became publishers, and continued the paper to Dec. 27, 1803, when it ceased.

8. *Political Star*, by M. J. DeRochemont, commenced Oct. 31, 1804, was published for a short time.

9. *Piscataqua Evangelical Magazine*, by William and Daniel Treadwell, commenced Jan. 1, 1805; issued once in two months for one year. It was continued by Joseph Cushing, at Amherst, during 1806, 1807, and two numbers in 1808.

10. *The Intelligencer*, commenced by Samuel Whidden, in Dec. 1806, was continued until May, 1817.

11. *The Literary Mirror*, by Stephen Sewall, from Feb. 10, 1808, to Feb. 11, 1809.

12. *The War Journal*, was published by Beck & Foster, at the Gazette office, from March 13, 1813, to Dec. 10, 1813.

13. *Herald of Gospel Liberty*, by Elias Smith, from May 12, 1809, to Sept. 1815.

14. *The People's Advocate*, by Weeks & Drown, edited by Estwicke Evans, from Nov. 19, 1816, to May 17, 1817.

15. *Christian Herald*, commenced by Robert Foster in May, 1818, was continued by him until April, 1835, when it passed into the hands of an association, who continued it for a time under the title of the "Christian Journal." (See Exeter.)

16. *Paraclete and Tickler*, by Samuel Whidden, afterwards called the *Novator and Independent Expositor*, published for a short time in 1822.

17. *Commercial Advertiser*, by Charles Turell, published for a short period in 1825.

18. *Signs of the Times*, by Hampden Cutts, published a short time in 1827, 8, and afterwards united with the Dover Enquirer.

There have been various attempts made at different periods to establish other papers, but the writer is not in possession of particulars sufficient to give their titles or the names of the publishers with accuracy.

Several attempts to establish a semi-weekly newspaper have been made at Portsmouth, but generally without success. The N. H. Spy, from 1784 to 1793; the Oracle, from June, 1793, to Jan. 1796; and the Portsmouth Journal, for a few weeks in 1835, are supposed to be the only attempts to publish a paper oftener than once a week. No daily newspaper has ever been attempted.

SANBORNTON.

1. *Weekly Visitor*, by Samuel A. Morrison, commenced Oct. 23, 1824, and continued until Feb. 19, 1825, when the name was changed to the

2. *Strafford Gazette*, David V. Moulton becoming the publisher, by whom the paper was continued until 1826.

3. *The Democratic Spy*, by Hugh Moore, commenced Oct. 1829, removed to Gilford in the following spring, and discontinued in June, 1830.

SOMERSWORTH.

1. *Great Falls Reporter and Somersworth and Dover Advertiser*, by George Carr, was commenced in Feb. 1830, and continued but for a short time.

2. *Great Falls Journal*, by C. C. P. Moody, commenced April 25, 1832. On the 14th May, 1836, the name was changed to *Village Journal*, and the publication continued by Edwin Moody and Marshall Tufts.

3. *Northern Light*, by William D. Crockett, commenced Aug. 1, 1840.

WALPOLE.

1. *The Farmer's Museum*, edited by Cheever Felch, was published at Walpole for some years prior to 1810. I regret that I am at this moment without further particulars as to this paper.

2. *The Political Observatory*, published by George W. Nicholls, was commenced in November, 1803; discontinued in 1808. It was edited for about a year by Stanley Griswold, who had been a clergyman in Connecticut. He was afterwards Secretary of Michigan, and Judge of Illinois, in which last office he died in 1815.

3. *Cheshire Gazette*, by Hale & Parton, commenced April 8, 1825, and discontinued in June, 1826.

4. *Farmer's Museum*. A new paper with this title was commenced in 1827, by A. Godfrey; subsequently removed to Keene. (See Keene.)

It will be seen by the preceding, that the whole number of newspapers published in New Hampshire since 1756, is 152. Of these, 60 ceased at the expiration of the first year, or before; 14 were continued for two years; 10 for three years; 7 for four years; 5 during five years; 5 for six years; 3 for seven years; 5 others which hail for the respective ages of 9, 10, 11, 12, and 13 years; 2 for fifteen years; 1 for seventeen, and 1 for twenty-one years. Average existence of the newspapers which have been commenced and discontinued in New Hampshire, $3\frac{1}{2}$ years.

Newspapers published in New Hampshire, Sept. 1, 1840.

<i>Newspapers.</i>	<i>Publishers.</i>	<i>Estab.</i>	<i>Where publish'd</i>
New Hampshire Gazette, Portsmouth Journal,	Abner Greenleaf, Jr. Charles W. Brewster,	1756 1793	Portsmouth.
Exeter News-Letter, Christian Journal, Granite State Democrat,	Smith, Hall, & Clark, John C. Gerrish, James Shrigley,	1831 1835 1839	Exeter. " "
Dover Gazette, Dover Enquirer, Morning Star, Sabbath School Advocate,	John T. Gibbs, George Wadleigh, David Marks, Alfred Prescott,	1825 1828 1833 1835	Dover. " " Gilmanton.
New Hampshire Patriot and State Gazette, Christian Panoply, New Hampshire Statesman and State Journal, New Hampshire Baptist Register, Herald of Freedom, New Hampshire Courier, Farmer's Monthly Visitor, Abolition Standard, Hill's New Hampshire Patriot,	Cyrus Barton, David Kimball, George W. Ela, Young & Worth, Chase & Crosby, Dudley S. Palmer, John McClary Hill, Eben S. Chadwick, W. P. & J. M. Hill,	1809 1819 1824 1831 1835 1837 1839 1840 1840	Concord. " " " " " " " "
Farmer's Cabinet, Nashua Gazette, New Hampshire Telegraph, Harrison Eagle,	Richard Boylston, C. P. Danforth, Albin Beard, Tippecanoe Club,	1802 1827 1832 1840	Amherst. Nashua. " "
New Hampshire Sentinel, Farmer's Museum,	J. & J. W. Prentiss, Benaiah Cooke,	1799 1827	Keene. "
New Hampshire Spectator, National Eagle,	Carleton & Harvey, Weber & Warland,	1825 1834	Newport. Claremont.
Democratic Republican, Whig and Aegis, Coos County Republican, Amoskeag Representative, Amoskeag Memorial, Manchester Workman, The Experiment, Northern Light,	John R. Reding, J. F. C. Hayes, Rix & Whittemore, John Caldwell, J. C. Emerson, J. C. Emerson, E. A. Allen, William D. Crockett,	1828 1838 1838 1839 1840 1840 1840 1840	Haverhill. " Lancaster. Manchester. " " Hanover. Somersworth.

NOTE.—The writer had prepared brief biographical notices of all the newspaper editors and printers in New Hampshire, to accompany the preceding sketches; but this article has already extended to such a length, that he has found it necessary to omit them altogether.

BRIEF VIEW OF THE BAPTIST INTEREST IN EACH OF THE UNITED STATES;

EMBRACING NOTICES OF THE ORIGIN, HISTORY, AND PRESENT STATE OF THE CHURCHES,
LITERARY AND THEOLOGICAL INSTITUTIONS, BIBLE, MISSIONARY, EDUCATION,
TRACT, AND SUNDAY SCHOOL SOCIETIES, AND RELIGIOUS
PERIODICALS; WITH STATISTICAL TABLES.

[By REV. RUFUS BABCOCK, JR., D. D., of Poughkeepsie, N. Y.]

Continued from p. 67.

PART II.—THE MIDDLE STATES AND VIRGINIA.

TABLE I.

Showing the names of the Baptist Churches, the date of their constitution, and the names of their Ministers (the Licentiates in italics) in the year 1791. Chiefly from Asplund's Annual Register, with corrections and additions.

NEW YORK.

<i>County of Albany.</i>					
Bottskill,	1782	Nathan Tanner.	Washington,	1787	Comar Bullock.
Bethel,	1789	<i>Silas Schofield.</i>			<i>C. Newcom.</i>
Berlin,	1785	<i>J. Shepard.</i>	Clinton,	1791	<i>C. Newcom, Jr.</i>
Cambridge,	1780	Vacant.			<i>N. Hare.</i>
Hallyberry, (Branch) "		William Wait.	Pawlings,	1757	<i>J. Purdy.</i>
Kinderhook,	1788	<i>Andrew Brown.</i>	Pleasant Valley,	1790	<i>Abram Adams.</i>
		<i>Elisha Freeman.</i>	Philip's Patent,	1790	John Dodge.
		<i>J. Stafford.</i>	Philipstown,	1788	<i>Samuel Waldo.</i>
Little Hoosick,	1785	Justus Hull.	Wappinger's Creek	1780	<i>John Waldo.</i>
		Robert Niles.			Vacant.
		<i>E. Barber, Jr.</i>			— Clark.
New Bethlehem,	1785	<i>J. Harrington, — Bristol.</i>			<i>Ebenezer Coles.</i>
New Britain,	1785	Vacant.			<i>Isaac Rhodes.</i>
New Gallway,	1789	Vacant.			<i>James Phillips.</i>
Colyman's Patent,	1789	David Mudge.	<i>County of Montgomery.</i>		
Rensselaerville,	1787	Ethel Bacon, — Green.	Duane's Bush,	1789	John Mudge.
Stephentown,	1785	<i>Benajah Corps.</i>	North Gallway,	1789	Simeon Smith.
2d Stepentown,	1785	<i>Nathan Howard.</i>	Saratoga,	1790	<i>Samuel Rogers.</i>
Stillwater,	1785	William Coon.	Gallway,	1790	<i>Abijah Peck.</i>
2d Stillwater,	1785	Vacant.	Springfield,	1790	Jonathan Finch.
		Lemuel Powers.	Warren's Bush,	1789	William Furman.
		<i>I. Northup.</i>			Reuben Mudge.
<i>County of Charlotte.</i>			<i>County of New York.</i>		
Granville,	1783	Jordan Dodge.	1st New York,	1762	Benjamin Foster.
		<i>Nehemiah Dodge.</i>	2d New York,	1770	Charles Lahatt.
		<i>Benjamin Baker.</i>	<i>County of Orange.</i>		
Kingsbury,	1789	Hezekiah Eastman.	New Cornwall,	1790	John Catan.
Salem,	1790	<i>Sherman Babcock.</i>	Warwick,	1766	<i>Thomas Montayne.</i>
Westfield,	1788	Vacant.			<i>James Benedict.</i>
2d Westfield,	1790	Amasa Brown.			<i>Thomas Jones.</i>
		Vacant.	<i>County of Queens.</i>		
<i>County of Columbia.</i>			Oyster Bay,	1748	Peter Underhill.
Bullock's Grant,	1790	Vacant.	<i>County of Richmond.</i>		
Great Nine Partners, "		Vacant.	Staten Island,	1786	Elkanah Holmes.
Hillsdale,	1787	Stephen Gano.	<i>County of Suffolk.</i>		
		Jacob Drake.	Coram,	1786	Vacant.
		Aaron Drake.	<i>County of Ulster.</i>		
New Canaan,	1771	David Skeel.	Brookfield,	1786	Lebbeus Lothrop.
		Thomas Skeel.	Esopus, (branch)	1790	Vacant.
		Nathaniel Kellogg.	New Falls,	1790	John Atherton.
		<i>Daniel Pain.</i>	New Mulberry,	1785	<i>Reuben Drake.</i>
<i>County of Dutchess.</i>			Newburg,	1791	<i>Garner Hunt.</i>
Amenia,	1751	Simon Dakin.	New Siongunk,	1791	<i>William Brundage.</i>
2d Amenias,	1787	Elijah Wood.			<i>Eleezer West.</i>
		Obed Hervy.			— Hocum.
3d Amenias,	1787	<i>S. Holly.</i>			
		John Winchel.			
		<i>Joseph Culver.</i>			
Fishkill,	1787	Freeman Hopkins.			
Fredericksburg,	1787	Nathan Coles.			

County of Washington.
 Whitehall and } 1791 Silas Spalding.
 Queensbury, }
 Kingabury, 1789 Vacant.

County of West Chester.
 Bedford, 1786 Vacant.

Cortland's Manor, 1786 Reuben Garrison.
 Cross River, 1789 { Joshua Reynolds.
 { Gibert Reynolds.
 North Castle, 1789 { Oliver Sherwood.
 { Joseph Crow.
 { Samuel Mills.

Total in New York, 62 Churches; 57 ordained and 26 licensed ministers; Whole number of members, 3,987. Four years later, viz. in 1795, Mr. Backus enumerates 84 Churches; 111 Ministers, (both ordained and licentiate,) and 5,263 members.

NEW JERSEY.

County of Burlington.
 Jacob's Town, 1785 Burgess Allison.
 New Mills, 1764 Vacant.

County of Cape May.
 Cape May, 1712 John Stancliff.

County of Cumberland.
 Cohansey, 1691 Vacant.
 Dividing Creek, 1761 Vacant.
 Shiloh, 1734 { Nathan Ayers.
 { Philip Ayers.
 2d Shiloh, 1790 Jonathan Jerman.

County of Essex.
 Canoe Brook, 1786 Isaac Price.
 Lyon's Farms, 1769 Ebenezer Ward.
 Scotch Plains, 1747 { W. Van Horne.
 { Jacob Fitzrandolph.
 { Marmaduke Earle.

County of Gloucester.
 Tuckahoe, 1770 Isaac Bonnell.

County of Hunterdon.
 Hopewell, 1715 { Oliver Hart.
 { John Blackwell.
 { Benjamin Cole.
 { James Ewen.
 Kingwood, 1742 { James Drake.
 { David Stout.

County of Middlesex.
 Haight's Town, 1745 Peter Wilson.
 Piscataway, 1689 { Reune Runyon.
 { Henry Smalley.
 { John Cook.
 2d Piscataway, 1707 { Nathan Rogers.
 { Samuel Meried.

County of Monmouth.
 Middletown, 1688 Samuel Morgan.
 Upper Freehold, 1766 Joseph Stevens.

County of Morris.
 Morristown, 1752 Vacant.
 Schooly, 1775 Vacant.

County of Salem.
 Pittsgrove, 1771 Vacant.
 Salem, 1755 Vacant.

County of Somerset.
 Mount Bethel, 1767 Abner Sutton.

County of Sussex.
 Knowlton, 1753 { Daniel Vaughan.
 { David Finn.
 Mansfield, 1786 Vacant.
 Wantage, 1756 Silas Southworth.

Total in New Jersey, 26 Churches; 20 ordained and 9 licensed Ministers; 2,279 members.

PENNSYLVANIA.

County of Bedford.
 Konoloway River, 1764 Joseph Powell.
 Sideling Hill Creek, 1790 Thomas Runyon.

County of Somerset.
 Turkey Foot, 1775 Vacant.

County of Bucks.
 Hilltown, 1781 James M'Laughlin.
 New Britain, 1754 Joshua Jones.
 Southampton, 1746 { David Jones.
 { Benjamin Bennet.

County of Chester.
 French Creek, 1726 Enoch David.
 Great Valley, 1711 Vacant.
 London Tract, 1711 Thomas Fleasan.
 Vincent, 1771 Vacant.

County of Delaware.
 Brandywine, 1715 { Abel Griffiths.
 { Joshua Vaughan.
 Marcus Hook, 1789 Eliphaz Dazey.

County of Fayette.
 George's Creek, 1790 { Samuel Woodbridge.
 { John Patterson.
 { David Loofbunow.
 { Isaac Sutton, Sen.
 Great Bethel, 1770 Vacant.
 Mount Moriah, 1784 Vacant.
 Uniontown, 1770 Vacant.

County of Huntingdon.
 Aughwick Creek, 1776 Samuel Lane.

County of Luzerne.
 Pittstown, 1786 James Finn.

County of Montgomery.
 Montgomery, 1719 Vacant.

County of Northampton.
 Lower Smithfield, 1719 David Jayne.

County of Philadelphia.
 Falls Township, 1789 Joshua Smith.
 Lower Dublin, 1689 Samuel Jones.
 Philadelphia, 1746 { Thomas Ustick.
 { William Rogers.
 { Morgan Edwards.
 Roxbury, 1789 Curtis Gilbert.

County of Washington.
 Goshen, 1773 { John Corbley.
 { Daniel Clark.
 Peter's Creek, 1773 David Philips.
 Pigeon Creek, 1775 John Mason.
 Ten Mile Creek, 1773 { David Sutton.
 { Isaac Morris.
 Sandy Creek, 1785 Vacant.

County of Westmoreland.
 Forks of Yohogany River, 1789 Jacob Barrachman.
 Indian Creek, 1783 Vacant.

Total in Pennsylvania, 31 Churches; 26 ordained and 7 licensed Ministers; Members, 1,350.

DELAWARE.

<i>County of Kent.</i>		<i>County of Newcastle.</i>	
Cowmarsh,	1781	Vacant.	1701 John Boggs.
Mispillion,	1783	Joshua Dewees.	1785 Thomas Ainger.
		<i>County of Sussex.</i>	
Duck Creek,	1783	{ John Patton.	{ John Benson.
		{ James Jones.	{ Edward Dingle.
		{ Gideon Fevriell.	{ Isaac Fisher.
		Head of the Sound, 1780 Jonathan Gibbons.	

Total in Delaware, 7 Churches; 9 ordained and 1 licensed Ministers; 409 members.

MARYLAND.

<i>County of Allegany.</i>		<i>County of Hartford.</i>	
George's Hills,	1780	Henry Crosley.	1754 John Davies, John Turner.
<i>County of Ann Arundel.</i>		<i>County of Montgomery.</i>	
Elkridge,	1791	Vacant.	1773 David Thomas.
<i>County of Baltimore.</i>		<i>County of Queen Anne.</i>	
Baltimore,	1785	Lewis Richards.	1773 Vacant.
<i>County of Carolina.</i>		<i>County of Somerset.</i>	
Fowling Creek,	1781	Vacant.	1780 { Philip Hughes.
Tuckahoe Creek,	1790	Vacant.	{ Thomas Casey.
		{ — Jackson.	
<i>County of Dorchester.</i>		<i>County of Worcester.</i>	
Dorchester,	1782	Vacant.	1780 { Daniel Hancock.
<i>County of Frederick.</i>		1779 { Edward Rownd.	
Fredericktown,	1773	Absalom Bainbridge.	Vacant.

Total in Maryland, 13 churches; 8 ordained and 3 licensed Ministers; 776 members.

VIRGINIA.

<i>County of Accomack.</i>		Providence,		1774 { David Patterson.
Lower End,	1790	Vacant.		{ Leonard Ballome.
Masango Creek,	1779	Elijah Shay.		{ James Hill.
Mattompink River,	1785	Vacant.	1786 Union Meeting,	Vacant.
		<i>County of Campbell.</i>		
Upper End,	1786	{ George Layfield.	Falling River,	1786 Charles Cobb.
		{ William Marshall.	2d Falling River,	1786 Vacant.
		{ Solomon Marshall.	<i>County of Caroline.</i>	
		{ William Waterfield.	Burris's Meeting,	1773 Vacant.
<i>County of Albemarle.</i>		County Line,		1782 Samuel Lucke.
Garrison's Meeting,	1786	{ William Woods.	Guinea's Bridges,	1782 Vacant.
		{ Jacob Watts.	Reed's,	1773 John Young.
Putey's Creek,	1786	Bartlett Bennet.	Tuckahoe,	1774 John Shackelford.
Toteer's Creek,	1775	Martin Dawson.	<i>County of Charles.</i>	
Whiteside's Creek,	—	Benjamin Burger.	Charles City,	1776 James Bradley.
<i>County of Amelia.</i>		<i>County of Charlotte.</i>		
Sandy Creek,	1785	John Pollard.	Cule Creek,	1771 { John Weatherford.
Tanner's Meeting,	1785	Vacant.	{ Francis Barrett.	
<i>County of Amherst.</i>		Mossing Ford,		1785 Humphrey Stewart.
Upper End,	1785	{ Benjamin Coleman.	{ John Williams.	
		{ John Duncan.	{ B. Watkins.	
<i>County of Bedford.</i>		Sandy Creek,		1785 William Creath.
North Fork,	—	{ Jeremiah Hatcher.	{ Thomas Read.	
Otter Creek,	—	{ Jeremiah Locketts.	<i>County of Chesterfield.</i>	
		{ Julius Hatcher.	Cox's Meeting,	1785 Eleazar Clay.
Goose Creek,	1767	{ Nathaniel Shrewsbury.	Lower End,	1785 { John Skurry.
		{ John Hall.	{ James Evans.	
Otter Creek,	1791	{ John Anthony.	{ James Rucks.	
		{ Joseph Drury.	{ Walthel Robinson.	
<i>County of Berkley.</i>		Skinquarter,		1778 { Josiah Lacy.
Mill Creek,	1758	Vacant.	{ Carlos Forsee.	
<i>County of Botetourt.</i>		Tomahawk,		1777 Vacant.
Catawba Creek,	1758	Samuel Goodwin.	<i>County of Culpepper.</i>	
Lenvil's Creek,	1756	Vacant.	Battle Run,	1773 { John Picket.
<i>County of Brunswick.</i>				{ Reuben Payne.
Liberty Meeting,	1756	{ James Doss.	Blue Run,	1769 { Lewis Corban.
		{ William Flowers.	{ William Davies.	
Lower End,	1771	Raney Chastain.	Crooked Run,	1772 { James Garnet.
			{ John White.	
			{ Lewis Conner.	

Mount Poney, 1774	{ William Mason. Nathaniel Sanders.	Millstone Creek, 1787	Jesse Owen.
Ragged Mountain, 1774	{ William Jenkins. Benjamin Tuell.	Musterfield, 1779	L. Baker.
Rapadan Creek, 1773	{ George Eves. Thomas Maxwell.	Birch Creek, 1787	{ John Atkinson. Elias Dodson.
Robertson River, 1790	{ Joshua Leathers. John Koontz.	Polecat, 1790	Thomas Dobson.
Thornton's Gap, 1787	{ Charles Yates. John Swindler.	Reedy Creek, 1775	Vacant.
		Staunton River, 1775	Vacant.
		Terrible Creek, 1775	{ Nathan Holloway. Thomas Burgess.
		Win's Creek, —	
County of Cumberland.		County of Hampshire.	
Angola Creek, 1787	Abner Watkins.	Crooked Run, 1786	Benjamin Stone.
County of Dinwiddie.		North River, 1739	Levi Ashbrook.
Cathank's Notto, 1789	William Walker.	County of Hanover.	
Harper's, 1773	Peter Wynne.	Chickahomany, 1786	{ Benjamin Bowles. John Penny.
Romanty, 1775	William Williams.	Hungary, 1791	Peter Cottril.
County of Essex.		County of Hardy.	
Glebe Landing, 1772	William Mullins.	Lost River, —	Anderson Murfett.
Piscataway, 1774	{ James Greenwood. Lemuel Crivingdon.	Luney's Creek, 1788	Josiah Osborn.
Upper End, 1772	{ Theodoric Noel. John Bransom. John Sorrell.	County of Harrison.	
County of Fairfax.		Clarksborough, —	David Badgely.
Black Lick, 1776	Vacant.	Mount Zion, 1788	{ J. W. Loofbunow. Isaac Edwards.
Difficult Creek, 1776	Jeremiah Moore.	Simson's Creek, 1777	William Davis.
Pope's Head, —	Vacant.	County of Henrico.	
County of Fauquier.		Boar Swamp, 1777	{ Archibald Austin. Thomas Mathews.
Brent Town, 1772	Vacant.	Four Mile Creek, 1777	{ John Lindsay. Michael Turpin. Geor Williamson.
Broad Run, 1762	Vacant.	Richmond, 1780	John Courtney.
Carter's Run, —	John Munroe.	County of Henry.	
2d Carter's Run, —	Vacant.	Beaver Creek, 1777	{ Joseph Anthony. Thomas Graves. Joseph Pedigo.
Hedgman's River, 1700	Vacant.	Cascade Creek, 1777	{ William Stevens. James Wray.
Thumb Run, 1772	Philip Spiller.	Dan River, 1777	Vacant.
County of Fluvanna.		Head of Smith's } 1777	John Lee.
Lile's Meeting, —	{ Philip Webber. William Basket. George Anderson.	River, 1777	Carter Tarrents.
County of Franklin.		Leatherwood Creek, 1772	Daniel Turner.
Blackwater Creek, 1786	William Johnson.	Tower Creek, 1772	
Staunton River, —	Jeremiah Mazzy.	County of James' City.	
Gill's Creek, —	Lewis Ellison.	Cambridge, 1772	{ J. Govall. W. Goodall. Joshua Morriss.
Pig River, } 1784	{ Randolph Hall. Moses Renfrew. Henry Eel.	County of Isle of Wight.	
Blackwater, }	{ Austin Flowers. Nathan Hall.	Mill Swamp, 1774	{ David Barrow. James Lancaster. Jesse Holeman. William Jones.
Snow Creek, 1773	Thomas Douglas.	County of King and Queen.	
2d Snow Creek } —	{ Robert Stockton. Joel Eastees.	Axel Swamp, 1774	{ Iverson Lewis. Guy Smith. William Byrd.
and Pig River, }		Bruington Swamp, 1790	Robert Semple.
County of Frederick.		Lower End, 1772	{ R. Ware. R. Dillard.
Buckmarsh, 1771	{ James Ireland. John Johnson.	Upper End, 1774	Andrew Broadus.
South River, 1770	Vacant.	County of King George.	
Upper River, —	Vacant.	Hanover, 1789	Richard Broadus.
Water Lick, 1787	Thomas Buck.	County of King William.	
County of Gloucester.		Upper College, 1774	{ J. Levi Abraham. John Whitlock.
Abingdon, 1790	Robert Hudgeon.	County of Loudon.	
County of Goochland.		Bull Run, 1775	Richard Major.
Dover, 1773	{ William Webber. William Farrar.	Goose Creek, 1767	Vacant.
Lickinghole, —	{ Hugh French. Lewis Chaudoin.	Ketocton, 1756	Vacant.
Nuckolds, 1771	Rueben Ford.	Little River, 1768	Vacant.
Williams, —	Martin Walton.	N. Fork Goose Cr'k, 1768	Alderson Weeks.
County of Greenbriar.		County of Louisa.	
Greenbriar, 1781	John Alderson.	Scarrot's, 1777	Vacant.
County of Greenville.		Thompson's, 1770	Vacant.
Fountain's Creek, 1787	William Garner.		
Catawba, 1780	Vacant.		
Childry Creek, —	Obadiah Echols.		
Mayho Creek, —	{ Reuben Pickett. John Brooks.		
Miller's Ferry, —	{ John Turner. James Watkins.		

County of Lunenburg.			County Line,	1771	Matthew Bates.
Cedar Creek,	1779	Stephen Jones.	Falls Creek,	—	{ Samuel Harris.
Meherrin River,	1771	{ David Ellington.	Head of Birch's	1787	{ Thomas Burgess.
		{ Henry Huiley.	Creek,		Vacant.
Reedy Creek,	1775	{ David Shriever.	Little Sandy Creek,	—	Lazarus Dodson.
Tussekiah,	1777	James Shelburne.	Strait Stone Creek,	—	James Hurt.
		William Ellis.	Strawberry Creek,	—	Vacant.
County of Mathews.			Tomahawk Creek,	1777	Richard Elliot.
Kingston,	—	{ John Gayle.	Valentine Creek,	—	James Kenney.
		{ Holden Hudgean.	Wisdom's,	—	
		{ Thomas Whiting.	County of Powhattan.		
County of Mecklenburg.			Fine Creek,	—	{ Richard Stratton.
Blue Stone Creek,	1772	William Richards.			{ David Ford.
Buffaloe Creek,	1778	James Read.			{ Isaac Lucado.
Geneto Creek,	1773	{ John King.	Lower End,	—	{ George Smith.
		{ Bala Ezzel.	Muddy Creek,	1774	{ Josiah Gale.
County of Middlesex.					Samuel Woodfin.
Hermitage,	1789	{ John Mullins.	County of Prince Edward.		
		{ John Hailey.	Appomatox River,	1773	{ James Saunders.
County of Monongalia.					{ Noah Lacey.
Forks of Cheat	1777	John Smith.	Liberty,	—	Owen Smith.
River,			Mountain Creek,	1788	Henry Lester.
Mount Pleasant,	1786	John Danham.	Sailor Creek,	1781	Robert Foster.
Mount Tabor,	1789	Vacant.	Rock Meeting,	1772	Vacant.
Prickett's Creek,	1786	Vacant.	County of Prince George.		
White Day Creek,	—	Jacob Davis.	Davenport's,	—	Jesse Lee.
County of Montgomery.			County of Prince William.		
Greasy Creek,	1789	{ Jesse Jones.	Occoquan,	1774	Vacant.
		{ Robert Jones.	County of Princess Ann.		
Head of Little	1783	Vacant.	Eastern Shore,	—	William Morris.
River,			Pungo River,	—	Joshua Lawrence.
Meadow Creek,	1785	{ John Lawrence.	County of Richmond.		
		{ William Howard.	Farnham Creek,	1790	William Lawson.
New River,	—	Vacant.	Rappahannock	—	Vacant.
Roanoke Creek,	—	Isaac Renfrew.	Bridge,		
Walker's Creek,	1789	{ Alexander Ross.	County of Russell.		
		{ John Belieu.	Glade Hollow,	—	Thomas Hansford.
		{ Hezekiah Applegate.	Maiden Spring	—	Vacant.
County of Nansemond.			Fork,		
Shoulder's Hill,	1785	James Rutter.	County of Shenandoah.		
Western Branch,	1779	{ Edward Mintz.	Mill Creek,	1772	Vacant.
		{ James McClanney.	Smith's Creek,	1774	Vacant.
County of New Kent.			County of Southampton.		
Black Creek,	1790	{ Thomas Courtney.	Black Creek,	1786	{ Henry Jones.
		{ Reuben Sneed.			{ John Bowers.
		{ William Barnes.	Meherrin River,	1788	Robert Murell.
County of Norfolk.			South Quay,	1785	Vacant.
Blackwater Creek,	1784	George Plummer.	County of Spotsylvania.		
Upper Bridge,	1782	Vacant.	Craigs,	1767	Ephraim Abell.
Portsmouth,	1789	Thomas Armistead.			{ Henry Pendleton.
County of Northampton.			Lower End,	1767	{ John Waller.
Lower End,	1778	{ Elijah Bake.			{ Philip Pendleton.
		{ Jacob John Elliot.	Massaponox Creek,	1788	Thomas Mastin.
Upper End,	1783	Vacant.	Piney Branch,	1789	{ Henry Goodloe.
County of Northumberland.					{ Gabriel Jones.
Moratico,	1778	Lewis Lunsford.	Wilderness,	1778	{ Thomas Bridges.
County of Nottoway.					{ Edward Ely.
Nottoway River,	—	{ Simeon Walton.			{ Jenkins Harry.
		{ Charles Anderson.	County of Stafford.		
County of Orange.			Chappawamsick,	1766	William Fristoe.
Black Walnut,	—	John Leland.	Hartwood,	—	John Hickerson.
		{ Aaron Bledsoe.	White Oak,	—	Andrew Leech.
N. Fork of Pa-	1774	{ Jeremiah Miller.	County of Sussex.		
munkey,		{ Miller Bledsoe.	High Hills of	1787	Vacant.
		{ Jeremiah Chandler.	Nottoway,		
County of Patrick.			Raccoon Swamp,	1772	{ John M'Glamre.
Dan River,	—	Lewis Fortner.			{ John Wall.
Mill Creek,	1772	{ Benjamin Stovall.	Sappony Creek,	1773	{ William Brown.
		{ Benjamin Philpot.			{ George Parham.
County of Pittsylvania.			Sea Cook Creek,	1787	{ Isaac Robinson.
Banister River,	1780	John Owen.			Beverly Booth.
Birch's Mill,	—	Thomas Hill.	County of Westmoreland.		
Cascade Creek,	—	William Dodson.	Nomany Creek,	1787	Henry Toler.

Moratico,	1778	{ Benjamin Dawson. William Hazard. Jesse Davies.	Grafton,	1778	{ John Wright. Thomas Cheeseman. Mathew Wood. Richard Stacy.
Rye Valley, S. Fork of Holston River,	County of Wythe. — Stephen Wheeler. — Vacant.		Hampton,	1791	Vacant.

Total in Virginia, 218 churches; 161 ordained, and 100 licensed ministers; 20,443 members.

TABLE II.

Showing the number of Churches, Ministers and Members in the year 1811, or twenty years later than the preceding Table.

NEW YORK.

Churches, 239. Ministers, ordained and licensed, 157. Members, 18,499.

NEW JERSEY.

Churches, 35. Ministers, ordained and licensed, 26. Members, 2,811.

PENNSYLVANIA.

Churches, 63. Ministers, ordained and licensed, 57. Members, 4,365.

DELAWARE.

Churches, 6. Ministers ordained, 4. Members, 480.

MARYLAND.

Churches, 14. Ministers, ordained and licensed, 9. Members, 697.

VIRGINIA.

Churches, 292. Ministers, ordained and licensed, 286. Members, 35,665.

NOTES

ON THE SEVERAL STATES EMBRACED IN THE PRECEDING TABLES.

NEW YORK.

This great State now contains nearly *one-sixth part* of all the Associated Baptists in the United States.

But little later than the middle of the 17th century there was Baptist preaching frequently in New York City, by William Wickenden of Providence, R. I., for which, at one time, he was imprisoned. In 1712 Valentine Wightman of Connecticut preached in that city by invitation, and two years afterward, he baptized twelve individuals, a part of them in the presence and under the protection of the civil officers, to prevent a threatened mob. The present 1st Church in New York City, (Gold street,) was organized as a distinct church, in 1762. There was Baptist preaching on Long Island as early as 1700, and a church was constituted there previous to 1724. From the middle to the close of the same century, several Baptist churches were formed in the counties east of the River Hudson, of which those in the eastern part of Dutchess County seem to have been the earliest. The New York Association was formed in 1791, and not more than three or four other Associations were formed in the next twenty years. Benedict says, that "so late as 1764, it does not appear that there were more than four Baptist churches in the State; in 1790 they had increased to sixty, their preachers were about seventy, and their communicants not far from four thousand." In 1813, he estimated the number of churches at more than two hundred, containing more than 16,000 members. There are now 40 Associations, containing about 750 churches and more than 79,000 members. The number added to these churches (in only 34 Associations) by baptism the last year was over 8,000.

Central and Western New York, which in extent and population surpasses several of the independent nations of the European world, began to be settled by civilized inhabitants, in the latter part of the last century. Some of the first settlers were Baptists, and as early as 1773 and 1776 meetings were regularly held by private members in different neighborhoods. In 1787 they were first favored with occasional preaching, and some

were baptized.—Six years afterward, namely in August, 1793, a church was regularly organized and fellowshiped, called the 1st Baptist Church in Butternuts. Four years earlier than this, a church had been formed in Springfield, Otsego County. In September, 1795, the Otsego Association was formed containing 13 churches, 5 ministers and 424 members. Its first session was held in a small meeting-house, the second in the woods, the third in a barn, and the fourth and fifth in different private houses. At the end of this period it contained 37 churches, 15 ministers and 1,718 members. The proportional increase continued to be equally rapid for several years afterward.

A precautionary rule adopted by them at a very early period, was to examine the faith and practice of churches and ministers, applying to be admitted into fellowship with them. The necessity and wisdom of this measure were soon seen, and the beneficial results are manifest even to the present day. The laborious character of some among the earliest ministers—such as TRUMAN, HOSMER, and BUTLER, may be inferred from the fact that they were scores of miles from each other, and toiled for the support of their families, while contriving to give so much time to evangelical labors, as was productive with the divine blessing, of these extensive results.

To assist those who were willing to spend and be spent in proclaiming salvation, the Domestic Missionary Society was formed in this region in 1807. Its beginning was small indeed; its operations were commenced with but 20 dollars in its treasury. The first missionary was appointed for two months, at a salary of 4 dollars per week. His labors and success were most cheering; the Board on receiving his report, thanked God and took courage. This society was called the Lake Missionary Society till 1808, it then took the name of the Hamilton Missionary Society till 1825; since which time it has been known as the "Baptist Missionary Convention of the State of New York." Its progress has been steady,—its labors eminently blessed, and its whole history holds forth one of the most encouraging examples which our own or any other country has furnished. Much of this success is fairly attributable to the humble, judicious, persevering and self-denying character of its principal instruments. Its general agent, and its board and missionaries for the most part seem entitled to this praise, though we know they desire to give to God all the glory. Their last annual report shows an aggregate of *sixty-five and a half years of missionary labor among the destitute*, provided for during the year by their appropriations and appointments. Thirty-one different counties in New York, two in New Jersey, and one in Pennsylvania, shared these benefactions.

One interesting and peculiar feature of the missionary operations of the Convention has been the attention paid to the remnants of Indian tribes, within the borders of the State. Since 1819, when the hearts of the board were first turned toward these poor objects, a course of judicious measures for maintaining schools, preaching to them the gospel and instructing them in agriculture and the mechanic arts, has been vigorously and unintermittingly pursued. Two stations, two churches, and two interesting boarding schools, in one of which 45 Indian children were boarded, clothed and educated the last year, are comprised in the Indian department. These remnants of tribes are the Stockbridge, Oneida, and Tuscarora.

Another interesting feature of the missionary enterprise in the State, is the diffusion of religious intelligence. For several years, viz: from 1814 to 1825, a periodical was published quarterly called the "Western Magazine," which circulated extensively and did much good. Its place has since been supplied by the "New York Baptist Register." A respectable paper has also been conducted in New York City under different names and with various success for the last 10 or 12 years.

The Baptist Education Society of New York, was formed in 1817, and commenced operations with only 13 dollars. Brethren WADE and KINCAID, both now distinguished Missionaries in Burmah, were its first beneficiaries. In 1820 the Hamilton Literary and Theological Institution was founded.

Of the origin and progress of the American Home Mission Society; and the American and Foreign Bible Society, it is not necessary to speak here, because they are general in their character; and though their Boards are located in New York, they are intended to embrace all the friends of these important objects throughout our country. They are, as might be expected, most generously patronized in this State.

NEW JERSEY.

Amongst the earliest British settlers of this State, there were some who occupied the high ground in their religious principles and practices, of a rigid observance of the ordinances of the gospel. They were induced to come hither by the promise of a "full liberty of conscience to all religious sects that should behave well," they embraced this promise, and having set up their standard in both East and West Jersey, they promulgated their views of divine truth, and their sentiments have continued to spread, and their numbers to increase until the present period. A number of the eminent names in the

denomination were born in New Jersey, though their ministry was chiefly in other parts of the land. Among them were John Gano, James Manning, and Hezekiah Smith.

The oldest church in the State, is that at Middletown, originated in 1667, when the place was purchased from the Indians, though the church was not formally constituted till 1688. The church at Piscataway was constituted in 1689. The Cohansey church was constituted in 1690, and was originated by the emigration of some Baptists from Ireland, who settled in the neighborhood in 1683. This church has had but six pastors in 149 years, the lamented SMALLEY, having been the sixth, ordained over the church in 1790; and what may seem more remarkable in this day of change and removals, each of the pastors continued in the office till his death.—The Cape May church was constituted in 1712, though the foundation for it was laid as early as 1675 by the settlement of some Baptists at the cape. The first pastor was Nathaniel Jenkins, a Welchman, who is said to have been "a man of good parts, and tolerable education." He was in the Assembly of the Province in 1721, when he evinced that abhorrence of religious intolerance and persecution which has ever characterized the Welch nation. A bill was introduced, *to punish such as denied the doctrine of the Trinity, the Divinity of Christ, the Inspiration of the Holy Scriptures, &c.*, in opposition to which Mr. Jenkins said, "I believe the doctrines in question, as firmly as the promoters of that ill designed bill; but will never consent to oppose the opposers with law, or with any other weapon, save that of argument, &c."

A number of churches were constituted in different parts of the State before 1792, when Morgan Edwards published a small book entitled, "Materials for a History of the Baptists in New Jersey," and when he estimated the number of churches at 23. Among them was the church at Scotch Plains, constituted in 1747, from which the first church in the city of New York, and some others originated. From that period until the publication of Benedict's History in 1813, the progress of Baptist sentiments could not have been very rapid, for he then states the number of churches at about 30.

In 1811 the New Jersey Association was formed out of the Philadelphia Association, the churches in the neighborhood of New York having connected themselves with the New York Association. The Central New Jersey Association in 1833, out of the Warwick, from which it separated in consequence of the opposition of the latter body to the missionary and other benevolent operations of the day.

In most of the churches from an early period some little effort was made to extend the truth, and the New Jersey Association had a small fund annually contributed for missionary efforts in the State, amounting in the average to about \$100 per annum. The churches in East Jersey contributed through the New York Association. The whole amount of contributions, however, was exceedingly small, and the effort which was made, was consequently of little avail. The employment of a single missionary for three or four months, with the whole State for his field of labor, could not effect any permanent benefit to the denomination. To remedy this defect, and to concentrate the efforts of the denomination in the State, a few brethren met at Nottingham Square, in July, 1830, and resolved to organize a State Convention, for missionary purposes, and appeal to the churches in behalf of the destitute portions of the State. The appeal was responded to, and at the first meeting held at Trenton, in November of the same year, 18 churches were represented, and \$439 57, were paid for the furtherance of the objects of the convention.

Since that period the contributions have steadily increased, and the Board have been enabled to keep in the field a number of missionaries, and to aid several feeble churches in supporting their pastors, and thus keeping up the general ministry of God's word. When the missionary effort was revived 1830, but little was done in the State for foreign missions. Since then the contributions to that cause have much increased.

A New Jersey Baptist Education Society has been organized, and there is a prospect that funds will be realized sufficient to sustain a number of beneficiaries. There is in most of the churches an increasing interest felt in the important subject of ministerial education, and this Society will not be suffered to die.

There are now in New Jersey 69 Baptist churches, and about 60 ordained and licensed preachers of the gospel, about 40 of whom are statedly laboring in the pastoral office. The whole number of communicants in November, 1838, was 7,831, of whom 1,560 had been baptized during the year. Since then a number of the churches have enjoyed seasons of special refreshing, and in many the work of the Lord is now in delightful progress. The churches are distributed in their Associational relations as follows: 25 in the New Jersey Association; 12 in the Central New Jersey; 17 in the New York; 8 in the Sussex; 1 in the Central Union River; and 3 are unassociated.

PENNSYLVANIA.

Baptists obtained an early settlement in Pennsylvania. Many of the first colonists in this Province were from Wales, which may be regarded as the nursery of American

Baptists. In the year 1770, Morgan Edwards, then Pastor of the First Church in Philadelphia, published a brief sketch of the history of the denomination from the commencement up to that time. In his concluding remarks he states,—that there were Baptists among the first settlers of the Province,—that the first churches consisted chiefly of emigrants from Wales,—that at that time they had 10 churches, 18 meeting-houses, 11 ministers, 668 communicants, and an adhering community of 3,252 souls.

Until the year 1684 we have no account of any church organization among the Baptists of this State. At that time a small church was constituted at Coldspring in Bucks County, under the ministry of Rev. Thomas Dungan.—This Society, after living for the space of 18 years, long enough to see a number of kindred societies called into being, finally became extinct, in the year 1702.

The Church at Pennepeck, (now called Lower Dublin,) was the first constituted church that is still extant in this State. It was organized in the month of January, in the year 1689, and for many years was the central rallying point for all the Baptists in this Province, and also for those in Jersey. For the accommodation of the widely scattered members of the mother church, meetings were held quarterly at Philadelphia, Burlington, Cohansey, and Chester, at which the ordinance of the Lord's Supper was administered. This was the origin of those yearly meetings which still continue to be observed by many of the ancient churches.

The Pennepeck Church was organized under the ministry of Rev. Elias Keach, son of the celebrated Benjamin Keach, of London. He came to this country a gay and thoughtless youth, and, availing himself of his father's fame, he appeared in canonicals, and passed for a minister. This imposture so far succeeded that he had a meeting called for him, and many people flocked together to hear the young London divine.

During the performance of divine service, and after he had proceeded some length in his sermon, conscience awoke from her slumbers, and he became horror-smitten at the thought of his enormous and daring impiety. The audience perceived a sudden change in his countenance, and supposed him struck with some malady. He explained the case, and made a candid avowal of the imposture 'with tears in his eyes, and much trembling.' Mr. Keach was fully awakened at this time, and soon after made a public profession of religion. He was baptized at Coldspring by Rev. Thomas Dungan, who was then ministering to that church.

The second church, in the order of time, found in this Province, was constituted in Wales, in the year 1701, and has been called, with propriety, the *Emigrant Church*.—Its history is as follows: In the spring of 1701, several Baptist friends, in the Counties of Camarthen and Pembroke, resolved to go to America; and as one of the company was a minister they were advised to form themselves into a church. They did so. Their names were, Rev. Thomas Griffith, Griffith Nicholas, Evan Edmunds, John Edwards, Elisha Thomas, Enoch Morgan, Richard Davis, James Davis, Elizabeth Griffiths, Jennet Davis, Margaret Mathias, Judith Morris, Lucy Edmunds, Mary Jones, Mary Thomas, Elizabeth Griffiths. These 16 persons met at Milford-haven in the month of June, 1701, and embarked on board the ship *James and Mary*; and on the 8th of September following landed at Philadelphia. They remained in the neighborhood of Pennepeck for about 18 months, during which time they received an accession to their number of 21 persons, and afterwards they made a purchase of land in the County of Newcastle, and gave it the name of *Welshtract*. This also was the name of the church. The following Ministers, all of whom were from Wales, succeeded each other in the Pastorate of this Church during the first half century of its existence, namely, Thomas Griffiths, Elisha Thomas, Enoch Morgan, Owen Thomas, David Davis, Griffith Jones.

The Great Valley Church was constituted in 1711. It consisted of sixteen members at first, and was under the Pastoral care of Rev. Hugh Davis, who continued among them till his death, which occurred October 13, 1753. His successor in the Ministry was the Rev. John Davis. In 1770, this Church had 99 members. After this, and as early as 1715, the Brandywine Church was constituted by Rev. Abel Morgan, who at that time was Pastor of the Church at Pennepeck. It consisted of 15 members, and had for its first Pastor the Rev. William Butcher, who after a short ministry of two years among them, removed to Cohansey, where he died December 12, 1724. This Church was left after this for 40 years without a settled Pastor, till in 1761 when they settled over them the Rev. Abel Griffiths.

The Montgomery Church was organized in 1719, and consisted of 10 members. They were partly from Wales, and partly gathered by the labors of Rev. Abel Morgan. Their first Pastor was the Rev. Benjamin Griffiths, who after laboring faithfully for the space of 47 years among this people, finished his earthly course Oct. 5, 1768, in the 81st year of his age. He was a man of parts, and by his industry had acquired a tolerable share of knowledge of languages and books. His successor was the Rev. John Thomas. In 1770, this church had 99 communicants.

Tulpehocken Church was constituted in 1738, with 21 members, and two years after settled as their first pastor the Rev. Thomas Jones. The constituents of this church

were chiefly members of the Great Valley and Montgomery churches, who having removed and settled near the banks of the Tulpehocken, found it too inconvenient to attend the churches of their former fellowship, and thus set up their banners in the wilderness, in the name of the Lord.

Southampton, Philadelphia, New Britain, and Konolowa were the next in order, the former two were constituted in 1746, that at New Britain in 1754, and the *far west* church, the little Konolowa, in 1764.

It ought, perhaps, to be stated, that while there was no church formally constituted in the city of Philadelphia till 1746, there had been a society in existence, holding up the worship of God and the ministry of the gospel with a good degree of success, since 1698. They were not, however, regarded as an independent church, but rather a branch of the church at Pennepeck, from which they received ministerial supplies. The Rev. Jenkin Jones was the first settled pastor of this church. It is recorded of him that he was a good man, and that he rendered very important services to the church in his day.

In the year 1707, the Philadelphia Association was organized, and was the earliest union of Baptist churches in the American Colonies. It consisted then of the delegates of five churches, namely, Pennepeck and Welshttract, in Pennsylvania, and Middletown, Piscataway and Cohansey in Jersey. The amount of good which, in various ways, has been accomplished by this early, and now ancient ecclesiastical organization, it would be useless to attempt to sketch in this brief notice. It has been honored of God as an eminent instrument for the preservation of truth and the extension of the Redeemer's kingdom in this land. It has been honored with the counsels, and blessed with the labors of distinguished men for learning and piety.

As early as 1765 this Association numbered 29 churches, viz: 10 in the Provinces of Pennsylvania, 13 in New Jersey, 2 in Virginia, 2 in New York, 1 in Maryland, 1 in New England. In the year 1722, the Association, in view of the great lack of ministerial help which they experienced, recommended to the churches to inquire among themselves for young persons, hopeful for the ministry and inclined to learning; and if they found such, to give notice of it to Mr. Abel Morgan, that he might recommend them to the academy, on Mr. Hollis's account. A few years subsequent to this, we find the churches greatly humbled in view of the greatness of the ripening harvest, and the fewness of the laborers, and some of the churches moved the Association to appoint a day of fasting and prayer for all the churches in our communion, that the Lord may gift some among ourselves, such as may be serviceable, or order, in the course of his providence, some such to come among us from elsewhere. This took place in 1732.

Thus we see that the first Baptists in this Association were forward in the cause of missions, calling into exercise the gifts of the church, and educating the candidates for the ministry. In 1756, an order passed the Association, that a sum of money be raised among the churches for encouraging a Latin grammar school; and in 1766 we find a resolution commending to the churches to interest themselves on behalf of the Rhode Island College. These were not idle resolves, but were responded to by the churches, who the next year sent in their funds. Had the same spirit that actuated Abel Morgan, Isaac Steele, Morgan Edwards, Samuel Jones, William Staughton, and others, continued to animate and govern the Baptists in this State, the cause of ministerial education and domestic missions might have been greatly advanced above what they are.

A fund was raised by order of the Association as early as 1766, for the purpose of supporting travelling ministers, and for many years after, it continued to increase in efficiency. This labor has at no time been wholly intermitted; but owing to the want of a state of cordial good feeling, and a suitable system of concentrated action, the operations of the Baptists in this State have for many years past, been feeble and inefficient in comparison with what they might have been.

On the 4th of July, 1827, a convention previously called for the purpose, met according to appointment, and formed the Baptist General Association of Pennsylvania for missionary purposes. This Society, during the ten years of its existence, expended \$14,500, performed 57 years of missionary labor, constituted 39 churches, erected 15 meeting-houses, and was instrumental in bringing from *four to five thousand souls* to the knowledge of the truth.

In April, 1837, this Society, together with other local societies, was merged in the *Pennsylvania Baptist Convention*. This last organization for domestic missions is but in the infancy of its operations; but as it has met with the decided approbation of the chief part of our churches in the Commonwealth, it is expected that its energies will rapidly increase; and that through it, the united action of the denomination throughout the State, will carry on the cause of domestic missions with greater efficiency than has hitherto been attained.

There are now in this State 15 Baptist associations, 228 churches, 150 ministers, and about 17,000 communicants.

Measures were taken in Philadelphia for giving theological instruction to approved candidates for the ministry, as early as 1817. Four years subsequently, viz. in the

autumn of 1821, the professors and students were removed to Washington, D. C., and incorporated with the Columbian College, as the theological department of that institution.

In 1832 the Philadelphia Association took measures for establishing a manual labor literary and theological institution. This resulted in the charter, by the Legislature of Pennsylvania, in 1836, of an institution under the title of "Haddington College in the County of Philadelphia." It was opened at Haddington, and has subsequently been removed to Germantown. Its present operations can be regarded as little more than a preparatory department for the college.

DELAWARE.

This small State, so far as Baptist interests are concerned, presents a striking contrast to the view given of Rhode Island. It is probably the only State in the Union where Baptist churches, as a whole, have been for a series of years in retrograde movement.

The earliest church of the denomination was established in Delaware, in the year 1703. This was in the County of New Castle, at a place called Welshttract. The circumstances of the formation of this church, its removal from Wales to Philadelphia, then to Pennepeck, and afterward to Delaware, have been already narrated, in the account given of Pennsylvania Baptists. The pulpit of this church was filled by great and good men of Welsh extraction, for about seventy years. The names of Griffith, Thomas, Morgan and Davis, are honored in its early records. This was one of the five churches which united in forming the Philadelphia Association in 1707.

The Duck Creek Church was formed in 1733. The first Baptist Church in Wilmington was constituted in 1785. In 1813 there were in the State six Baptist churches, comprised in the Delaware Association, which then contained nearly 500 members. From that time, or perhaps a few years after, the Baptist interest began to decline. In 1835 there were but 378 members in the churches in this State. This humbling diminution is intimately connected with two or three causes:—such as the removal, by death or otherwise, of a number of ministers who were imbued with a truly evangelical and benevolent character, and the misfortune of having their places supplied with men of a different stamp. The schism of Baptist churches in Philadelphia a score of years since, and the alienation and bickering among some of the leading ministers there, extended its blighting influence to this State. What a lesson to ministers and churches to "leave off contention before it is meddled with."

The time seems to have arrived when a better state of things may be introduced into this State. Some of the churches are understood to be restless and dissatisfied with their present condition, and are earnestly desiring such a change as will re-unite them with their brethren in other States in endeavoring to spread the light of the gospel. Others will probably soon become extinct, and thus will not obstruct the progress of evangelical efforts. There are also some other hopeful indications, on which we have not time to enlarge. The case of Baptist interest here, demands the sympathy and prayer as well as the active co-operation of those who desire to see reproach wiped away from the Baptist name, and the cause of truth and righteousness again prosperous.

MARYLAND.

This State was originally settled by Catholics, who are still numerous and influential in it. But as the government gave free toleration to all religious sects, Protestants of various denominations were found among the early colonists. The first Baptist of whom we have any account was Henry Sator. He moved hither from England about the year 1709. He is represented as having been a man of excellent character, anxious for the prosperity of the church of which he was a member; he invited Baptist ministers to preach in his own house, and in 1742 a church was organized in Baltimore county, called the *Chesnut Ridge Church*. It was of the *General Baptist order*. Their pastor was Henry Loveall. This church flourished for a while, but at length dwindled and finally became extinct. A church of the *Particular or Calvinistic order*, was afterwards (1809) constituted at the same place, and took the name of *Sator's*, from the venerable founder of the denomination in this State. They occupy the house originally built by Mr Sator.

The second church was *Hartford*, originally called *Winter Run*. It was for upward of fifty years under the pastoral care of the venerable John Davis. "He was," says Benedict, "a man of peculiar piety and usefulness." And during his protracted ministry this church flourished.

From this church several members were dismissed to form a church in Baltimore city. This was constituted in 1785, and consisted of the following members. The Rev. Lewis Richards, David Shields and wife, George Prestman and wife, Richard Lemmon, Alexander M'Rive, Thomas Coal and wife, William Abby, and Eleanor Thomas.

Mr. Richards was a man universally beloved and respected, and his labors were blessed to the edification and increase of the church. Many reverses however have been experienced since his time.

This church is at present in quite a healthy and flourishing condition. The members are ready to every good word and work.

As early as 1773, a church was constituted in Frederick city, which after experiencing changes from time to time has become nearly extinct.

Other churches were planted in various places on both sides of the Chesapeake. But few of them have however so far, proved to be fruitful vines. They have generally rather declined, but some have flourished and brought forth fruit. Among these we may reckon that at *Nanjemoy*, in Charles County. This church was constituted in 1793. For many years they lived without a settled pastor, and depended for preaching on occasional visits of brethren from Virginia. Indeed, it was from visits of these brethren that the church originated. Elder Leech from Stafford County, Va., was, it is believed, the pioneer in this good work. Straughan and Lunsford, the Boanerges of their day, also visited this and the neighboring county of St. Marys. Though often opposed and ridiculed, they continued from time to time to cross the Potomac and to preach the gospel of Christ. For want of suitable places they sometimes hired a room in a tavern on the same terms as it would be let for a ball or a card party, and often even this was denied them. The church at *Nanjemoy*, like many others in this State, has been the subject of many adversities.

One trait in the character of this church is worthy of imitation. Though they have frequently been without preaching, they have since the revival in 1832, scarcely suffered a Sabbath to pass without assembling themselves together for prayer and praise, and mutual exhortation. Though they have lost many very valuable members by death and removal, they now number about 170.

In 1797, the second church in Baltimore was constituted, with six members, of whom the aged Elder Healey, the present pastor, and his wife, were two. They have, from time to time, experienced difficulties and trials. But God has graciously smiled on the labors of his servant, who for more than forty years has fed this little flock, and they have grown both in numbers and in grace. It is worthy of remark that this church has always been friendly to the efforts of the denomination to spread the gospel both at home and abroad. They appear at present to be in a healthy condition.

Besides these, other churches are scattered, though "few and far between," in some other parts of the State. Some of them, though small, appear to be healthful. The church at *Rockville* maintains its own, or perhaps advances. The same may be said of the *Taneytown* church, which is supplied by a missionary, under the patronage (in part) of the Maryland Union Association. The *Gunpowder* church has had frequent, though not large accessions by baptism within the last year. The same is true in relation to the *Calvert Street* church in Baltimore. This church owes its origin, under God, to the instrumentality of a worthy brother, who, in the fall of 1834, bought the meeting-house in Calvert Street, and in February, 1835, the church was organized with ten members.

On the Eastern shore there is a number of Baptist churches, none of them however are in a very thriving condition. This is also the case with others in other parts of the State. These churches once appeared sound and healthful, but for some time past have exhibited but little signs of engagedness in the cause of Christ. They have generally rather declined. Some have become extinct, and others nearly so.

There are several reasons which may be assigned for the sad and truly sickening state of things in the Baptist churches in Maryland. The first and chief cause is believed to be the prevalence of antinomianism.

This has been a curse every where, but perhaps never were its effects more visibly exhibited than in this State. Here was held the famous "Black Rock" Convention, whose object was, to denounce every effort designed to promote the happiness of man and the glory of God, in the sending forth of missionaries to foreign lands, and the circulation of the Sacred Scriptures, and in the establishment of Sabbath schools; and this same wretched spirit of opposition to benevolent exertion, is now rife with a part of nominal Baptists in the State.

To this may be added another and still more distressing reason. Some of the ministers in this State have not only departed from the simplicity of the faith, but their *practice* has not been such as was adapted to win souls to Christ or to edify the church.

Disunion too, has to a great extent characterized the ministers of this State, especially those of the city of Baltimore. Tenacity of opinion in matters of minor importance has often kept brethren at variance who ought to have "dwelt together in unity."

It must not, however, be supposed that the errors above alluded to have characterized all the Baptists in Maryland. Investigation will show, that while a part of the preachers and of the churches, stand decidedly opposed to their brethren of the denomination at large in all their efforts to spread the gospel, a decided majority of the *members* are in favor of these efforts. This arises from the fact, that those churches who have embraced

antinomian principles are generally, as their principles tend to keep them, small and feeble; while the churches who adhere to the faith and practices of the gospel, are generally larger and more flourishing.

The Associations opposed to benevolent efforts are *Salisbury*, embracing 14 churches, 7 ministers, and about 350 members, and the *Baltimore*, of which 11 churches, 5 ministers, and about 300 members.

The Associations in favor of these efforts are, the *Baltimore*, of which 5 churches, 2 ministers, and about 300 members, and the *Maryland Union*, having 7 churches, 7 ministers, about 750 members.

Within the last five years, a new era commenced in the history of Maryland Baptists. Information has been diffused, and efforts have been made to awaken a proper interest in the objects, which the denomination at large are laboring to promote.

These labors have not been without success. God has graciously added to their strength, and the readiness of the whole evangelical part to every good word and work has been equal, in proportion to their numbers, to any other portion of Baptists in the United States.

The Columbian College in the District of Columbia, on the Maryland side of the Potomac, was opened in January, 1822, and for a few years was flourishing. It has since been struggling with pecuniary embarrassments, but is still in operation with a small but able faculty, and is in a rising condition.

VIRGINIA.

The original settlement of this State was by Episcopalians. They were as completely identified with, and incorporated in the State, as were the Puritan churches in New England with their colonial governments. Indeed, the union may be considered as more perfect and cordial, because in Virginia, the church thus established, being a branch of the religious establishment in the mother country, the aids which it received from the enactment of law, were more extensive and uncompromising than the dissenting Congregational churches of New England could obtain. In Virginia, church and state were united, both by the action of the colonial government, and the government of the parent nation; in New England the union was only by the action of the colonies, and a kind of semi-toleration of such an union by the authority of the crown. On this account it is the more remarkable that after experiencing much opposition in various forms, the Baptist churches, having obtained footing in several parts of the Colony previous to the Revolution, almost immediately after that event, were enabled to extend their principles and practice so rapidly throughout the length and breadth of that great State.

On many accounts the history of the denominational advancement in this State, presents one of the most interesting subjects for study and reflection. There is something truly encouraging in the rapid success and wide diffusion of the doctrines and ordinances of our Lord, which this history would embrace.

It is little more than seventy years since the first Baptist Association was formed in this State. This was the Ketocton, formed in 1766, there being at that time but four other Associations of Baptists in the colonies. The Episcopal establishment then seemed so firmly rooted, and so universally prevalent, having its costly church edifices erected in all the principal places, and its ministers supported by law, and all the aristocracy entirely devoted to it, that any one who should have ventured to predict that in three-score years and ten this little handful of Baptists would outnumber them in members in the ratio of nearly *twenty to one*, would have been thought almost a madman; yet such has been the fact. The number of communicants in Baptist churches in Virginia at this time is between 58 and 60 thousand. This is a low, rather than a high estimate.

From the Rev. Dr. Plumer, the well informed editor of the Presbyterian paper in Richmond, was obtained the following statement of the number of communicants in the other principal denominations in 1839, viz:—Methodists, 49,000; Presbyterians, 18,000; Episcopalians, 3,000.

The zealous, devoted, and self denying labors of very many of the early Baptist ministers, by whose instrumentality churches were built up, and the waste and destitute places visited with the preaching of the gospel, deserve to be had in lasting and honored remembrance. Many of these men were not learned, nor rich, nor refined; but they were of that humble class of *laborers*, for which the Saviour taught us to pray: and their toils were eminently accompanied with the Holy Ghost sent down from Heaven. It is also deserving of notice, that these men did not undervalue learning, but very many of them struggled with, and overcame the obstacles which encompassed them, and by self-culture, and the diligent use of the scanty time and books they could command, became in a better and higher sense *educated men*, than a large portion of those who had enjoyed ample facilities, without properly appreciating and improving them. The memorials of such men are indeed precious; and the biographies of many of them have been preserved in the excellent volume of the Rev. J. B. Taylor. Take a single case for illustration.

JOHN ANDERSON, in 1777, went into Western Virginia, for the very purpose of preaching Christ where he had not been named, while the settlements were scattered and remote, and the inroads of the merciless Indians were frequent. After four years labor, in the midst of the greatest dangers and trials, he succeeded in forming the *Greenbriar Church*, which was the first Baptist church west of the mountains. For seven years he labored in this field without seeing a single Baptist minister! But God was with him, and blest his labors. Within the bounds of what was originally embraced in that single church, there are now 15 or 16 churches, and about 1,000 members.

The returns published in the last Triennial Register, which are more complete in reference to this State than any which have since appeared, give a total of 25 Associations, 478 churches, (including 11 unassociated,) 232 ordained, and 44 licensed ministers, and 58,988 members. The additions to the churches for the last three years have not been very large, but they probably have averaged 3,000 per annum. Most of these churches are cordially united in promoting the various objects of religious benevolence, and the aggregate of their charities, as manifest in their anniversaries at Richmond, was about 30,000 dollars for the last year.

The most striking characteristic in the State of the denomination as compared with the larger States before noticed, is the comparative paucity of ministers. The great ends of Christian edification will not be as effectually promoted as they ought, until each church, or at least two contiguous churches, (instead of four frequently distant ones, as at present,) have a pastor entirely devoted to them. Education and domestic missions, with an active effort in behalf of Sabbath schools and the diffusion of tracts, deserve to be the leading objects of regard, until this noble field shall evince the happy results of assiduous and successful culture.

The excellent paper of the denomination, the *Religious Herald*, will doubtless continue to exert an extensive and happy influence in cementing the union, and exciting the activity, and increasing the intelligence of the churches: while their seminary, recently incorporated by the Legislature as "*Richmond College*," will improve the minds, and thus facilitate the usefulness of both ministers and people. An effort is now making to secure by subscription an adequate endowment. The college is eligibly located, one mile and a half north of the capital, commanding an extensive and diversified view of the surrounding country. It has been in successful operation for more than eight years, but was not chartered as a college till the last winter.

** The compiler of this Brief View acknowledges himself indebted for aid in the notes on New Jersey to the Rev. M. J. Rhees of Trenton; for similar aid in those on Pennsylvania to the Rev. William Shadrach of Philadelphia; and for a portion of those on Maryland to the Rev. George F. Adams of Baltimore.

HISTORY OF ENGLISH DISSENTING ACADEMIES.

WE now continue our notices of the various Dissenting Institutions in Great Britain. Our authorities are various valuable documents, catalogues, reports, MSS., and periodical publications, transmitted to us by our correspondents, Rev. Dr. Matheson of Wolverhampton, Rev. John Blackburn of London, Rev. Joseph C. Bodwell of Dover, and others. For some account of Highbury College, see *American Quarterly Register*, vol. ix. p. 130; Blackburn Independent Academy, p. 133; Hackney Theological Seminary, vol. xii. p. 67; Bristol Academy, p. 68; Airedale Independent College, p. 177; Spring Hill College, Birmingham, p. 180; Baptist Academical Institution at Stepney, p. 181; Wesleyan Theological Institution at Hoxton, p. 183. For a list of Dissenting Academies in Great Britain, extinct and now in existence, see vol. xii. p. 107. Extracts from the Annual Report of Highbury College may be found, vol. x. p. 204; and of Homerton College, p. 409.

PONTYPOOL BAPTIST ACADEMY IN WALES.

About the year 1805, a few Christians connected with the Baptist denomination in Wales, lamenting the great deficiency in the literary attainments of those who ministered at their altars, determined to found an institution for literary and theological education. Accordingly, in the beginning of 1807, a

seminary was opened at Abergavenny. Its management was assigned to a committee of ministers and laymen in and about the town. The Rev. M. Thomas was appointed president and tutor of the academy. He also took charge of the boarding department. Though established for the education of Welshmen, and ostensibly for the benefit of the principality, still its beneficiaries are shackled with no restrictions. Some knowledge of the English language, and a capacity for improvement, are necessary for admission to the institution. Every student, who is approved at the end of six months' residence, is obliged to remain three years. The students are required to study the Welsh language as well as the English. In 1835, the Rev. Mr. Thomas, after about thirty years' faithful services as head of the Academy, retired. The Rev. T. Thomas, pastor of a church in Henrietta Street, London, who had been a student of the Academy, was chosen to fill the place. On account of the limited means of the institution, and also on account of some efforts being made to establish an academy at Pontypool, it was determined to remove the institution to that town. A convenient building has been erected for the students, and a house procured for the principal.

The following is a list of ministers, who have been educated at the Academy, according to the last Report which we have seen :

M. D. Jones, Penrose.
J. James, Arnsby.
J. Lewis, Garway.
E. Page, Pembrokeshire.
F. Hiley, Llanwenarth.
H. Davies, Llangloffan.
D. D. Evans, Pontrhydyryn.
J. Jones, Rehoboth.
W. Jones, Cardiff.
J. Phillips, Whitechurch, Salop.
T. Lewis, Swansea.
E. Evans, Cefnawr.
J. Thomas, Cheltenham.
R. Davies, ———.
D. Phillips, Caerleon.
D. Jones, Pithay, Bristol.
J. Davies, Sittim.
D. Roberts, Penrhyncoch.
T. Williams, Cwmdwr.
D. Jones, Liverpool.
D. Thomas, Salem, Llangyfelach.
T. Harries, Fownhope.
I. Jones, Penfforddlas.
W. Rogers, Dudley.
J. Jones, Llandoga.
D. Davies, Evesham.
D. Morris, America.
T. Jones, Chepstow.
W. Richards, Penyrheol.
D. Lewis, Tenbury.
J. Pritchard, Llangollen.
W. R. Davies, Ebenezer, Pembrokesh.
B. Price, Newtown.
W. Morgan, Holyhead.
T. Thomas, London.
T. James, ———.
J. Harries, Ragland.
W. Roberts, ———.
R. Owen, Pwllheli.

H. Williams, Amlwch.
J. Evans, Caerleon.
J. Francis, Pontisbury.
J. Daniel, Marloes.
R. Evans, ———.
J. T. Rowland, London.
J. Maurice, Walsall.
D. Williams, ———.
R. Granvill, ———.
E. Probert, Eastcombes.
D. Evans, Penuel.
R. Hughes, Sion Chapel, Cardigansh.
O. Williams, Moriah, do.
J. Price, America.
R. Jones, Newent.
T. Owen, Bethlehem.
J. J. Owen, ———.
D. R. Stephen, Swansea.
S. Price, Abersychan.
E. Thomas, Bethel, Bassaleg.
J. Williams, Aberduar.
J. Evans, Llandilovawr.
T. Jones, Neath.
D. Jones, Ebenezer, Blaenavon.
E. Evans, Cynwyd.
J. Jones, Horeb, Blaenavon.
W. Jones, Caerwent.

Students in the Academy.

Mr. William Thomas.
Mr. Thomas Williams.
Mr. William Gravel.
Mr. Enoch Price.
Mr. Joseph Davies.
Mr. Samuel Jones.
Mr. Theophilus Jones.
Mr. John Williams.

Total, 74.

BAPTIST ACADEMY AT LITTLE HORTON, BRADFORD, YORKSHIRE.

This Academy is under the charge of the Northern Baptist Education Society. It was founded about the year 1804, by the pious and excellent Rev. William Steadman, D. D., who sustained the office of president and theological tutor from its establishment till 1836. This office is now filled by the Rev. James Acworth, M. A., formerly of Leeds. Classical tutor, Rev. Francis Clowes. The students, who are admitted, must be recommended by the churches to

which they belong, as possessing true piety and promising abilities. They are required to remain three months on trial. Four years are the term of study. The course combines rhetoric, history, theology, logic, and, in most cases, the learned languages. The principal donors are, Samuel Brondley, £5,280; Thomas Key, £1,606; J. B. Wilson, £955; Martha Ward, £655; James Bury, £500; Rev. John Sutcliff, £500, etc.

The following is the list of the ministers who have been educated at this Academy:

*I. Mann, M. A., Maze Pond, London.
James Viney, Beckington.
*Peter M'Farlane, Trowbridge.
Dougald Sinclair, Canada.
John Shepherd, Upton-upon-Severn.
*T. Barraclough, Wrexham.
William Dyer, Lockwood.
John Edwards, Clapham.
E. Edkin Elliot, Sidney.
John Haigh, Whitby.
Thomas Wilcocks, Pembroke St., Devonport.
William Walton, Trowbridge.
John Beetham, New York.
*William Bound, Saltash.
John Holtby, Scampston.
James Jackson, Bath.
James Williamson, North Shields.
John Allison, Ogden.
John Jackson, Bath.
William Thomas, Itinerant in Ireland
*William Perkins, Pershore.
John Sykes, Scarborough.
Joseph Gaunt, Stanningley.
Christ. Kitching, Jamaica.
Christ. Hunter, Richmond.
Samuel Hughes, Rawden.
Peter Scott, Shipley.
George Sample, Newcastle.
William Bottomley, Foxton.
*Daniel Williams, Whitechurch, Pemb.
William Copley, Oxford.
John Gilmore, Montreal, Canada.
David Douglas, Hamsterley.
Charles Larom, Sheffield.
William Colcroft, Bramley.
John Rowe, Malton.
Henry Bottle, Yelling.
Joseph Bourne, Missionary to Honduras.
Benjamin Thomas, Narbeth.
Thomas Hopley, Hemel-Hempstead.
Enoch Crook, Battersea.
*James James, Hermon, Caermarthen.
Monoah Kent, Shrewsbury.
*George Crook, Wigan.
William Leng, Stockton-upon-Tees.
James M'Pherson, Salthouse Lane, Hull.
James Phillipo, Missionary to Jamaica.
Jonas Foster, Farsley.
Moses Saunders, Haworth.
*Joseph Forster, Scarborough.
John Crook, Hebden Bridge.
*Thomas Davis, Newport, Monmouth.
John M'Millan, Inverary.
James Thomas, Missionary to India.
Edwin Sandys, Lebanon Springs, New York.
James Richards, Fishgard.
Robert Thomson, Perth.
Joseph Burton, Missionary to the Bahamas.
William Humphreys, Braintree.
Cornelius Morell, Stayley Bridge.
Abraham Nichols, Keighley.
Thomas Morris, Portsea, White's Row.
Charles Thompson, Brecon.
Thomas Frearson, Tottlebank.
Benjamin Evans, Scarborough.
William Davis, Missionary to Graham's Town.
John Yeadon, Horsforth.
John Jordan, Stanningley.
*H. Shellshear, Walworth.
Benjamin Francis, Uley.
James Edwards, Nottingham.
Isaac New, Arnsby.

Hugh Jones, Newport, Monmouthshire.
David Griffiths, Burnley.
S. Frearson, Idle.
Charles H. Roe, London.
William Liddell, Foxton.
John Davis, Buckinghamsh.
John Dawson, Newark.
William Miles, Newport, Monmouthsh.
Titus Reynolds, Earls Coln.
Thomas Thomas, Milford.
Benjamin Wheeler, Atch Lench, near Evesham.
James Blackburn, Walgrave.
James Allen, Ballina, Ireland.
John Spooner, Barnoldswick.
David Jones, Hornecastle.
Thomas Jordan, Masham.
Thomas Steadman, Ramsgate.
William Fraser, Bolton.
Joseph Davis, Church Street, Blackfriars.
F. Hutchinson, Canada.
John Aldis, Manchester.
*Edward Goodson, Malton.
John Savage, Coseley.
David Rees, Burton Latimer.
John Morgan, Pater.
Thomas Pottinger, Swanwick.
W. P. Scott, Colne.
Henry Albrecht, Mirfield.
David Taylor, Bingley.
Thomas H. Facer, Chapel-fold.
Samuel Tapscott, South Shields.
James Smedmore, Niton, Isle of Wight.
John Jones, Sabden.
James Webb, Stonehouse.
David Marsh, Ashton.
D. Thompson, Greenock.
Richard Tunley, Northampton.
Robert Johnstone, Beverley.
Benaiah Hoe, Broomsgrove.
Hugh Anderson, Maryport.
Edmund Theobald, Penny Stratford.
J. P. Hewlett, Kingsbridge.
T. Dawson, Bacup.
Francis Johnstone, Boro'bridge and Dishforth.
James Edge, Sutton-on-Trent.
Isaac Griffiths, Bethlehem, near Haverfordwest.
Morris Edwards, Builth.
Henry Dowson, Bradford.
Alexander Stalker, Sheffield.
James Buck, Rotherham.
John Collins, Broughton.
David Evans, Slack, near Keighley.
Joseph Wyke, Hunmanby.

Students in the Academy.

Mr. Timothy Moore.
John Peacock.
Joseph Fox.
Joseph Harvey.
Jonathan Lewis.
David M'Kay.
Joseph Fuller Spark.
John Griffiths.
John Girdwood.
Seth Lewis.
Thomas Taylor.
Charles New.
Richard B. Lancaster.
William M'Millan.
Abraham Kenworthy.

CHESHUNT COLLEGE, HERTFORDSHIRE.

The late illustrious and truly honorable Selina, Countess of Huntingdon, animated by a fervent zeal to spread the knowledge of the Saviour, founded and supported, among other institutions, a college in Wales, for the preparation of pious young men for the work of the ministry. The building, which was situated at Talgarth, in the County of Brecon, Wales, was publicly opened in a sermon preached on the occasion by the Rev. George Whitefield, August 24, 1768. From it her ladyship had the satisfaction of seeing many ministers, eminent for fidelity and usefulness, go forth to preach Jesus Christ.

In 1787, several friends, knowing that the aid afforded by Lady Huntingdon must cease with her life, (her income being only a jointure,) offered themselves to form a society for the continuance and support of her college, when it should be deprived of her fostering care. Accordingly, she appointed ten trustees, who were to act for the institution on her decease, and to whom she bequeathed her furniture, books, and other articles. Immediately after her death, which occurred June 17, 1791, the trustees determined to remove the college from Wales and establish it in the vicinity of the metropolis. The premises which are now occupied, were immediately purchased, at Cheshunt, sixteen miles from London. They consist of a family house with offices, a large garden and orchard with nine acres of land. The institution was opened August 24, 1792. A neat chapel was dedicated July 9, 1806; and in 1821, a building was erected for the accommodation of twenty students. The young men who are educated at Cheshunt College, are left entirely free in their choice of the denomination of Christians among whom they may prefer to exercise their ministry. Its principles are Calvinistic, as set forth in its formulary, comprised in fifteen articles; being the substance of the doctrinal articles of the church of England, and which were maintained by Romaine, Toplady, Berridge and others. The fifteen articles treat of God, the Scriptures, creation, fall of man from original righteousness, original sin, predestination and election, Christ the mediator, Holy Ghost, free will, justification, sanctification and good works, works before justification, the church, baptism, and the Lord's Supper.

Rev. J. K. Foster, resident, and classical tutor; Rev. William Broadfoot, theological tutor.

Among those who were introduced into the work of the ministry by means of this institution, are the following. Those with a star affixed to their names, have deceased.

AT TALGARTH.

- *Adams, —, Salisbury.
- *Aldridge, —, Jewry Street, London.
- *Atley, —, Stepney.
- *Austen, H. J., Great Wakering, Essex.
- *Barnard, —, Hull.
- Beard, James, Scarborough.
- *Beaufoy, S., Town Sutton.
- *Bennet, Thomas, Birmingham.
- *Best, Thomas, Perpetual Curate of Cradley, Worcestershire.
- Boddily, —, America.
- Bradley, —, Manchester.
- Broadly, William, Bessel's Green, Kent.
- Browning, Joseph, Wrigton.
- *Bryan, —, Sheffield.
- *Bryson, —, London.
- Burn, Edward, M. A., Lecturer of St. Mary's, Birmingham.
- *Camidge, George.
- Clark, —, Cheadle, Staffordshire.
- Clyton, John, senior, late of the Weigh-house, London.
- *Cook, Joseph, South Carolina, (Missionary.)
- Cosson, —, do. do.
- *Crole, Andrew, Pinner's Hall.
- *Cureton, William, Newcastle.
- Davies, Thomas, Yeovil.
- Dawson, —, Sheffield.
- *Denham, —, Walworth.

Derbyshire, —.

Dunn, —.

*Ellis, Robert.

*English, —, Woburn.

*Eyre, —, M. A., Curate of St. Giles, Reading, and Homerton.

French, —.

*Ford, George, Stepney.

Giles, —, North America.

*Glazebrook, Curate of Warrington.

Gray, —.

*Griffiths, Joseph, Aston, Berks.

Griffiths, John, Coleford, Gloucestershire.

*Harris, —, Curate of Stanmore.

Harris, John, Fordham, Essex.

Hawkesworth, —, United Brethren.

*Hayes, —, North America.

*Herdsmen, —, South Petherton.

*Honeywill, John, Melksham.

Honeywood, —.

Hull, —.

Hupton, Job, Claxton, Norfolk.

Hyde, —.

*Jenkins, —, Lewes.

*Johnson, —, Manchester.

Dr. Jones, Lady Glenorchy's Chapel, Edinburgh.

*Jones, Thomas, Oathal.

*Jones, William.

*Jones, Joseph, Lincoln.

Jones, Theodore.

Jones, William.

Jones, Lewis, Durham.
 *Kirkman, Lemuel, Islington.
 *Leggat, —, Burwash.
 *Lewis, —, South Sea Islands, (Missionary)
 *Lloyd, —, Swansea.
 M'All, Robert, London.
 May, James.
 Mays, John.
 Mantell, —, Swindon.
 *Mead, —, Lecturer of St. John's, Wapping.
 *Meldrum, —.
 *Meyer, —, Artillery Lane, London.
 *Mills, Philip, Walworth.
 Mollond, —.
 Moore, John.
 Morris, —, Monmouthshire.
 *Moss, —, Narbeth, South Wales.
 *Dr Munn, —, Jamaica.
 Munn, James.
 *Newell, —, Vicar of Great Missenden.
 *Newborn, —, Watchett.
 Parish, —, late of Sheffield.
 *Parish, —, Rednall, near Birmingham.
 *Parsons, Edward, Leeds.
 *Pearse, Samuel, Truro.
 Pease, —.
 Phillips, —.
 *Phillips, David, Norwich.
 *Platt, W. F., London.
 *Porter, Edward, Highgate.
 Price, John, Minister of St. Paul's, Blackburn Establishment.
 Pritchard, —.
 Rulph, David, Bristol.
 Richards, Lewis, Baltimore, N. A., (Missionary.)
 Richardson, —.
 *Roby, William, Manchester.
 Roberts, —, South Carolina, (Missionary.)
 *Rowland, —, Gainsborough.
 *Rowley, —, Warwick.
 Sedcole, —, London.
 *Shenstone, —.
 Stephens, —.
 *Smith, Thomas, Leather Lane, London.
 Shutter, —.
 *Stumphousen, —, Clack
 *Tessier, —, Chatteris.
 *Thorn, Thomas, Enfield.
 Thorrer, —.
 Thresher, —, Abingdon.
 Townsend, George, Ramsgate.
 *Tyler, —, Vicar of Ashby, Lincoln.
 *Vaughan, —, Yeovil.
 *Underwood, S. W., Bristol.
 *Waring, —, Coleford, Gloucestershire.
 *Wase, Benjamin.
 *Watkins, —.
 *White, —, South Petherton.
 *Whitefoot, —, Enfield.
 Wildbore, Timothy, Penryn.
 *Wilks, Matthew, Tabernacle, London.
 *Wilks, Mark, Norwich.
 Williams, Morrice.
 Williams, Thomas, Stepney.
 *Williams, Griffith, Gath Street Chapel, London.
 Williams, John.
 *Williams, Hugh, Stone, Staffordshire.
 *Winkworth, —, Chaplain of St. Saviour's, Southwark.
 *Wren, William, York.
 Young, Thomas, Margate.

AT CHESHUNT.

*William Jones.
 *William Kemp, Cheshunt.
 William Robertson, Northumberland.
 *T. Bevan Winter.
 John Bickerdike, Kentish Town.
 Robert Bradley, Manchester.
 John Davis, Whitstable.
 John Parry.
 *John James, Enfield.
 *John Chamberlain, Bath.
 *William Macdonald, Enfield.
 *William Mather, Dover.

John Meffen, Yarmouth.
 John Brich, Canada.
 *George Lee, Exeter.
 William Upjohn, Vicar of Field Dalling, Norfolk.
 Richard Turnbull, Newcastle-upon-Tyne.
 *Richard Owen, Cheshunt.
 John Finley, Tunbridge Wells.
 *William Thomas.
 *T. Stephens Walsh.
 *William Bennet, Dursley.
 *William Ross.
 John Mather, Beverley.
 George Gladstone, Lincoln.
 Richard Newman, M. A., Congleton.
 John Brown, Cheltenham.
 *Alexander Hay, Warrington.
 *Mr. Joseph Stone, Cheshunt.
 James Shephard, Burwell.
 James Trego, Brighton.
 William Arbon, Hull.
 *John Latchford, London.
 *Thomas Longstaff.
 John Emblem, Stratford.
 Robert Stodhard, Mulberry Gardens, London.
 George Savage White, America.
 Sampson Hawthorn, Hereford.
 Samuel Franklin, Lewes.
 James Bridgman, Chester.
 William Wilkins, late of St. Agnes, Cornwall.
 Andrew White, Southend.
 Joshua Meffen.
 Edward Lake, Worcester.
 Jacob Kirkman Foster, Cheshunt.
 James Howes, Goring.
 Henry Fisher.
 Thomas Griffiths, Cam, Gloucestershire.
 Ralph Wardle, Thatcham.
 Thomas Keyworth, Radford, near Nottingham.
 John Williams, Chester.
 Amos Westoby, B. A., Curate of Emberden.
 Francis Mardin, late Curate of St. John's, Bradford Row.
 James Blomfield, Canterbury.
 Edward Craig, M. A., Minister of St. James's, Epis. Chapel, Edinburgh.
 Benjamin Isaac, Hackney.
 *David Jones, Cheshunt.
 T. Thompson Coates, Kidderminster.
 Matthew Freeman.
 George Marris, Aston, Berkshire.
 Griffith Davies Owen, Maidenhead.
 James Poole, Worcester.
 Henry Tudsberry Turner.
 John White James, St. Ives, Cornwall.
 Stephen Davis, Establishment.
 Thomas Noyes, Bath.
 Thomas Sharp, M. A., Crown St. Chapel, London.
 Thomas Jones, Curate of St. James's, Pentonville.
 John Wells, Cheltenham.
 George Steward, Curate of Wood Bastwick, and Hemblington, Norfolk.
 John Jones, Birmingham.
 John Owen, Bath.
 *Hiram Chambers, Bellary, E. Indies, (Missionary.)
 James Sherman, Reading.
 *T. Stephenson, Gate Street Chapel, London.
 *George Mottram, East Grinstead.
 Thomas Anderson, Dover.
 John Bosisto.
 *Richard Owen, Holywell Mount Chapel, London.
 James Durrant, Gate Street Chapel, London.
 George Neeton, Tabernacle, Norwich.
 John Wood, Great Malvern.
 William Aldridge, East Grinstead.
 William Lucy, Bristol.
 *Mr. John Beaufoy.
 Ebenezer Morley, Hull.
 Benjamin Woodyard, St. Agnes, Cornwall.
 James Tuckle, Bradford, Wilts.
 Joseph Woods.
 Leonard James Wake, Brixton.
 John Harris, Alfriston.
 John Dryden, Norwich.
 William Hodson, Sion Chapel, Whitechapel, London.
 *William Fletcher, Bath.
 Benjamin Parsons, Ebley.

James Saunders, Curate of Silk Willoughby,
Lincolnshire.
Charles Clarke.
J. G. Langridge, Tildsley Banks.
John Griffiths, Welsh Calvinistic Methodists.
W. G. G. Fells, Middleton.
W. A. Hurndall, Devonport.
*John Allen, Newhaven.
Charles Thomas, North Nibley.
James Cope, Farringdon.
Fitzall George White, Gloucester.
Francis Read Moore, Soham.
John J. J. Kempster, Congleton.
Joseph Sortain, Brighton.
George Weight.
Edward Bates, Leamington.
Mark Butler, Southgate.
W. Skinner Keale, Torpoint.
Richard Squibb, Ely.
John Stribling, Enfield.
Richard Pingree, Basingstoke.
Elias Parry, Northampton Tabernacle, London.
William Woodhouse, Swansea.
William Wilsdon, Preston.
John Davies, Aldermanbury Postern Chapel,
London.
Henry Rogers, Wolverhampton.
*Thomas Hughes, Marlborough Chapel, Kent-road.

Samuel Gibbs, Rochdale.
*Mr. Robert Roberts.
Henry Hollis, Framlingham.
Frederick Perkins.
Caleb Bird, Warrington.
Samuel Franklin, Folkestone.
Benjamin Franklin, Dartford.
*Mr. Daniel Evans, Cheshunt.

Students in the College.

William Powell.
Thomas Dodd.
J. P. Simpson.
James Morris.
Benjamin S. Hollis.
Lemuel Hurndall.
W. J. Grundy.
T. H. Woodroffe.
E. C. Wilshire.
W. M. Cox.
Stephen Lepine.
E. C. Lewis.
Charles Lee.
T. R. Brown.

John Abbs, *Missionary Student.*

Total at Talgarth, 125; at Cheshunt, 139; number of Students in the College, 8; total, 272.

EVANGELICAL INSTITUTION AT NEWPORT PAGNEL.

This institution had its origin in the plans and liberality of such men as Newton, Thornton and Cowper. In 1764, the Rev. William Bull, who had studied for the ministry under Dr. Ashworth, the immediate successor of Dr. Doddridge, was settled over the Independent Church at Newport. He was soon requested to take charge of several young men in their studies preparatory to the ministry. While thus engaged, Mr. Bull became acquainted with the Rev. John Newton of Olney. Mr. Newton immediately took an active interest in Mr. Bull's labors, and interested some of his London friends in the project. He also drew up a plan for the academy, which was printed and circulated. In January, 1783, Mr. Bull was appointed tutor, and for several years, the academy was supported by voluntary contributions. Among the most liberal donors was John Thornton. At his decease, he gave £200 per annum for the support of the school so long as Mr. Bull should have the charge of it. In 1786, the Rev. Samuel Greatheed, having prosecuted his studies under Mr. Bull, was appointed to assist him in the work of tuition. When Mr. G. took charge of an independent congregation at Wooburn, Bedfordshire, the Rev. Thomas P. Bull succeeded him, being united with his father in the superintendence of the academy, till the death of the latter in July, 1814. The Rev. T. P. Bull had the sole charge for a number of years, till the Rev. Josiah Bull, M. A. was united with him. While the Newport institution is conducted by a dissenting minister, and chiefly supplied by dissenting students, the great object of its foundation was to secure pious and suitable candidates for the ministry, without regard to their particular views as to forms of church government. Evangelical sentiments, personal piety and suitable talents for the ministry are the essential requisites of admission. A regular course of classical and theological instruction is pursued. The students, (generally six or eight in number,) board with the tutor, and enjoy all the advantages of a private family. On Sabbath evening, they supply congregations in the vicinity with religious instruction. The sum of fifty guineas per annum is the whole charge that is made for each student, including the tutor's salary and the board of the young men.

The following is the list of students educated at the Academy. Those with a star affixed are deceased.

*William Butfield, Thorn.
 *John Goode, London.
 Eli Fordham.
 Thomas Bull, Elveden.
 *W. Sparkes.
 *Isaac Gardner, Cambridge.
 *Samuel Greathed, F. A. S., Woburn.
 Samuel Hillyard, Bedford.
 John Serroton, Broomsgrove.
 *Robert Cottam, Broomsgrove.
 *Thomas Gardiner, Stratford-on-Avon.
 *William Bull, America.
 John Millard.
 *James Higgs, Cheshunt.
 *John Savage, Farnham.
 John Clement Bicknell, Crick.
 Thomas Palmer Bull, Newport Pagnel.
 William Evans, Wells.
 *Thomas James.
 *John Hillyard, Twillingate.
 *Richard Fletcher, Bicester.
 James Raban, Hockliffe.
 Rutton Morris.
 Richard Elliott, Devizes.
 John Smith, Redburn.
 William Chapman, Greenwich.
 Samuel Hobson, Maulden.
 John Hoppus, Yardley Hastings.
 *Joseph Ward.
 William Tomlin, Chesham.
 *Shadrach Jackson, Old.
 *Francis Humberstone, Jamaica.
 Christopher Bell.
 Robert Biggers, America.
 Joseph Gravestock, Old.
 Isaac West, Devon.
 *John Wilson.
 George Slade, Corsham.
 William Campbell.
 Samuel Barrows, Brading.
 *Joseph Pinkerton, Whetstone.

Jonathan Edwards, Cokermonth.
 John Chappell, Yaxley.
 *Thomas Hacket.
 Jos. Brookes, Ridgmont.
 William S. Hawkins, Towcester.
 Charles Gilbert, Islington.
 William Sherman, Plymouth.
 James Slye, Potter's Pury.
 Obed Parker, Adderbury.
 J. W. Wayne, Hitchin.
 J. E. Freeman.
 N. M. Harry, London.
 G. B. Philips, Harrold.
 Josiah Bull, A. M., Newport Pagnel.
 Edward Adey, Leighton Buzzard.
 Thomas James Davies, Royston.
 Henry Kidgell, Byfield.
 *Thomas Kilpin Higgs, East Indies.
 John Williams, Newhaven.
 William Spencer, Holloway.
 Henry Madgin, Duxford.
 Thomas Boaz, East Indies.
 Samuel Hillyard, Elstead.
 George Stonehouse, Middleton Cheney.
 Thomas Wilson Bridges, Buckingham.
 John Ashby, Brackley.
 Edward Wilkes, Ponder's End.
 Thomas Kennerly, Burton-on-Trent.
 John Millis, Lavenham.
 John Protheroe, Frodingham.

Students in the House.

John Bromiley.
 George Wilkins.
 Samuel Harris.
 John Spencer.
 Henry Coleman.
 James Spong.
 William Easterbrook.

COWARD COLLEGE, LONDON.

In the early history of Non-conformity, many of the most eminent dissenting ministers undertook to train up pious youths for the pastoral office. Among these were the Rev. Messrs. Frankland, Timothy Jollie, and Wadsworth, at Atterbury; Warren, James, and Grove, at Taunton; Tallents, Owen, and Benion, at Shrewsbury; Grew, Shewell, Oldfield, etc. at Coventry. Among the most celebrated was the school of the Rev. John Jennings, first established at Kibworth, and removed in 1722 to Hinckley, in Leicestershire. The celebrity of this school was partly owing to the fact that the eminent Dr. Doddridge was afterwards its teacher; and partly to the full development of academical instruction pursued in it. On the death of Mr. Jennings, Dr. Doddridge, at the earnest persuasion of Dr. Watts and others, took charge of the Academy, first in Harborough, in 1729, and at Northampton, to which it was removed in 1730. It rapidly increased in celebrity and importance. Many from England, some from Scotland, and some even from the continent of Europe, enjoyed its privileges. It was constituted on the most catholic basis, including persons of various denominations of Protestant dissenters, and some distinguished members of the established church. There were seldom less than from 30 to 40 students in the seminary, the most of whom were designed for the Christian ministry. The whole number of pupils said to have been educated by Dr. Doddridge, during the twenty-two years in which he filled the theological chair at Northampton, was more than 200, of which more than 120 entered the ministry. Among the assistants of Dr. Doddridge were Job Orton, (his biographer,

Dr. Aikin of Leicester, Mr. J. Robertson, afterwards professor of oriental literature in the University of Edinburgh, Mr. S. Clark, a son of Dr. Clark of St. Albans, etc.

In 1738, W. Coward, Esq. of Walthamstow near London, died, and left a large sum for the support of a dissenting academy. The first trustees were Drs. Watts, Guise, Jennings, and Mr. Neal, a son of the author of the *History of the Puritans*. In 1752, after the death of Dr. Doddridge, the academy was removed to Daventry, and placed under the care of Rev. Caleb Ashworth, D. D., one of Dr. D.'s students, and a gentleman alike distinguished for learning, prudence, and piety. He drew up the *Rudiments of the Hebrew language*, which were published without his name, and extensively used. He died in 1775, and was succeeded by Rev. Thomas Robins. "Among many other mental endowments of Mr. Robins," says Robert Hall, "he was remarkable for delicacy of taste and elegance of diction; and perhaps my reader will excuse my observing, that the first perception of these qualities which the writer of these lines remembers to have possessed, arose from hearing him preach at Northampton on a public occasion." In 1781, he was succeeded by Mr. Belsham, whose principles were then supposed to be evangelical, but who subsequently became a leading Unitarian. His successor, the Rev. John Horsey, was deposed from his office on account of his heretical sentiments, and the institution at Northampton was dissolved.

In the mean time, Mr. Coward's funds were devoted to the aid of separate institutions in London. One of these was under the care of John Eames, F. R. S., who had been a teacher in the Northampton Academy. He was succeeded by Dr. David Jennings. At his death, the seminary assumed a more regular form. The premises afterwards known as "*Hoxton Academy*," were fitted up for the residence of students. It then had three distinguished tutors, Drs. Savage, Andrew Kippis, and Abraham Rees. In 1784, Dr. Kippis resigned, and his colleague in the following year. The London Academy was then connected with that at Daventry. In 1799, arrangements were made for the reëstablishment of the London branch. Large and convenient premises were obtained in the retired village of Wymondley, in Hertfordshire, near London. The Rev. W. Parry became resident tutor. He discharged his duties for twenty years with great success. He was succeeded by the Rev. J. Atkinson, who died in 1821. From this period, the Academy has been under the care of the Rev. Thomas Morell. Since his connection, greater attention has been paid to the personal piety of candidates for admission. Hitherto, the seminary has flourished under his instructions in the best and highest sense. Among the classical tutors who have assisted him, are the Rev. Dr. H. F. Burder, Mr. Bailey, Rev. Joseph Turnbull, B. A. Mr. Lee and Rev. W. Hull.

The establishment of the London University, offering those advantages which an university alone can confer, without the exclusive restrictions of the ancient national institutions, Mr. Coward's trustees determined to secure to their students all those literary privileges which a residence in the neighborhood of the university could command. For this purpose, the extensive building, situated in Byng Place, Torrington Square, was purchased in 1832, and was prepared for the reception of the Academic family in the autumn of 1833. It is a handsome structure, and the internal arrangements are in every respect elegant and commodious. The students are lodged and boarded under the control and superintendence of the tutor. Their theological pursuits are directed by him; while for improvement in Hebrew, the classics, mathematics, etc., they attend on the lectures of the various University professors. The College is in possession of a very extensive and valuable library, of many thousand volumes, including some rare and beautiful editions of the classics, a collection of the Greek and Latin Fathers, etc.

HISTORY OF HOMERTON COLLEGE.

This institution was commenced in 1730, in connection with a society of pious laymen, who formed what was denominated from the place of their meeting,

"The King's Head Society," and who sought to revive in the Baptist and Independent denominations a zeal for orthodox opinions, which were about that time much assailed. Several years subsequently, "the Congregational Fund Board" formed an union with this society, so far as to commit the business of training up candidates for the ministry to a joint committee, formed of members of each body. The Rev. Samuel Parsons, appointed in 1731, was the first tutor. He resided at Clerkenwell Green, and there maintained the Academy till 1735, when it was removed to the house of Dr. Abraham Taylor at Deptford, where it remained till March, 1740. Dr. Taylor was succeeded by the Rev. John Hubbard of Stepney, where the Academy remained till his death in 1743. His successor, Rev. Dr. Zephaniah Marryatt, died in March, 1754, leaving the charge of the Academy to the Rev. Dr. John Walker, who had been assistant tutor with Mr. Hubbard and Dr. Marryatt. He removed the Academy to Plaisterer's Hall, Addle Street, London. Under him as classical tutor, Dr. Condor of Cambridge as theological tutor, and the excellent Dr. Gibbons as teacher of rhetoric, etc., it continued to flourish. In 1754, it was removed to a house opposite Bancroft's Alms House, Mile End Road. Here it remained till 1768, when it was removed to Homerton. A large outlay in expense was thus rendered inevitable. Before any instructions were given to the students, the trustees were compelled to sell out all their funded property. They were, however, liberally aided by the religious public. In 1822, the buildings of the institution became so much dilapidated, that it was thought proper to take them entirely down. They were subsequently rebuilt at a cost of nearly £10,000. The institution has been upheld by a succession of pious and able tutors. Dr. J. P. Smith is known and highly esteemed throughout the Christian world as an able theological writer.

The object of the institution, which has existed more than 100 years, is to support 20 young men of decided and approved piety, who possess respectable talents, and are desirous of devoting themselves to the glory of God, and the immortal welfare of mankind, by engaging in the work of the Christian ministry, in pursuing a course of study adapted to the attainment of such branches of literature as may best qualify them for the intelligent and honorable discharge of the sacred office to which they aspire. The period of time allotted to the entire course is six years; the first two of which are occupied solely in classical pursuits, and the remaining four in classical, theological and philosophical studies. In cases where a classical education has been previously enjoyed, the term of study is contracted proportionably to the attainments which have been made.

The present tutors are the Rev. John Pye Smith, D. D. LL. D., Rev. Daniel Godfrey Bishop.

The following are *some* of the ministers who have been educated at the various institutions. Those marked *b* were Baptists.

Anthony Mayhew, Lynn.
James Webb, Hitchin, and Fetter Lane, London.
b Samuel James, Hitchin
William Muth, Basingstoke.
J. Conder, D. D. (and Tutor) Cambridge and London.
Ebenezer Cornell, Colchester.
George Lewis Young, Milbourn Port.
b Morgan Griffiths, London.
T. Gibbons, D. D. (and Tutor) London.
Jonathan Wheeler, Axminster.
b Joseph Palmer, Bildeston.
William Cornell, Woodbridge.
Lebbeus Driver, Horningsham.
Richard Cooper, Melbourn.
John Rogers, Southwark.
John Pye, Sheffield.
b Charles Miles, Guildford.
Samuel Gardner, Bridport.
Samuel Philips, Dorchester.
Benjamin Spencer, Dorchester.
Josiah Carter, Oakham, &c.
James Cunningham, Hull.
Samuel Brewer, Stepney.
Thomas Bocking, Long Melford and Denton.
Henry Field, Blandford.

Baxter Cole, Braintree, &c., assistant to Mr. Towle.
Thomas Bishop, Basingstoke.
Nicholas Cross, Trowbridge.
John Punfield, Birmingham.
John Wilkins, Weymouth.
Ebenezer Allen, Chelmsford.
Samuel Bacon, Ashley.
Jeremiah Longfield, Oundle, &c.
Robert Wells, Royston.
John Stafford, D. D. London.
Andrew Bennett, Barbadoes.
Henry Mayo, LL. D. (Tutor) London.
Samuel Stephens, Stretton, &c.
Thomas Saunders, Coventry.
Samuel Andrews, Rochford.
Thomas Nuon, Reading.
Samuel Wilcocke, D. D. Middleburgh.
John Alliston, Nottingham.
John Fell, (Tutor,) Thaxted and Homerton.
John Gawsell, Islington.
David Bradbury, Ramsgate, &c.
John Crisp, Colchester.
John Somerville, Sunderland.
Joseph Saunders, Cambridge.
Edward Ashburner, Poole.

Joshua Symonds, Bedford.
 Charles Case, Witham.
 Daniel Mann, Burwash.
 Ebenezer Cornell, Gloucester.
 James Marchant, Newbury.
 Thomas Orton, Wellingborough.
 Aaron Wickens, Dunmow.
 Joseph Heptinstall, Beccles.
 Thomas Smith, Bedford.
 Simon Wilmshurst, Maldon.
 John Thorowgood, Bocking.
 John Harmar, Sheffield.
 Giles Hobbs, Colchester.
 Benjamin Beddow, Stambourn.
 Joshua Webb, London.
 Samuel Lucas, Shrewsbury.
 Nathaniel Trotman, London.
 Thomas King, Ross.
 Robert Stephenson, Castle Hedingham.
 W. B. Crathern, Dedham.
 William Bennett, London.
 Samuel Browne, Tadley.
 Samuel Gaffee, Hatfield Heath.
 John Wise, Christchurch.
 James Gayler, Dedham.
 William Parry, Tutor at Wymondley.
 John Bailey, Tutor at Wymondley.
 Thomas Eisdell, Biggleswade.
 John Lloyd, Lymington.
 Frederick Hamilton, Brighton.
 Joseph Brooksbank, London.
 Joseph Corbishley, Abbot's Roding.
 James Boden, Sheffield.
 James Bass, Halstead.
 John Wood, Rowell and Rotterdam.
 Henry Summers, Wellingborough.
 Charles Atkinson, Ipswich.
 William Shepherd, Wrentham.
 David Ford, Long Milford.
 William Kemp, Terling.
 Richard Alliot, Nottingham.
 William Williams, Hitchin.
 James Waddell, Nayland.
 James Churchill, Thames Ditton.
 William Wall, London.
 Abraham Barfield, Athwell and Enfield.
 Thomas Chipperfield, Stretton and Tollesbury.
 Christopher Muston, Epping.
 William Walford, (Tutor,) Yarmouth and Homerton.
 Isaac Anthony, Bedford.
 John Allason, Feltham.
 Benjamin Gaffee, London and Stanstead.
 Thomas Craig, Bocking.
 Isaac Slooper, Boccles.
 John Bruce, Newport and Liverpool.
 Joseph Morison, Stebbing.
 Andrew Ritchie, Wrentham.
 Richard Brackstone, Coventry and Gonsall.
 James B. Pearce, Clavering and Maidenhead.

Herbert Tyler, Sawbridgeworth.
 Alexander Creak, Great Yarmouth.
 James Bidlake, Ludlow and Rotterdam.
 b Thomas Clarke, Lyndhurst.
 James Tait, Heytesbury.
 John Conder.
 John Nelson Goulty, Brighton.
 Samuel Thodey, Cambridge.
 John Yockney, Islington.
 Jos. Shrimpton Brooksbank, Edmonton.
 Henry Heap, London.
 John Gunn, Chard.
 Edward Stallybrass, Missionary, Siberia.
 Henry March, Bungay and Colchester.
 William Wright, Honiton.
 William Bedford, Narborough.
 George Hunter, Wigston.
 Richard Gibbs, Darlington and Skipton.
 T. W. Jenkyn, Wem and Oswestry.
 Robert Halley, (Tutor,) St Neot's and Highbury.
 Edward Edwards, Ware.
 Samuel Steer, Castle Hedingham.
 Stephen Morell, Jr, Norwich.
 William Wallis, Sudbury.
 William Tait, Ashby-de-la-Zooch.
 John Medway, Melbourn.
 Joseph B. Jefferson, Attercliffe.
 T. R. Barker, Harpenden and Uxbridge.
 Isaac Anthony, Hertford.
 John Hayden, High Wycombe.
 James Joscelyne, Creaton.
 William Deering, Southwark and Andover.
 Richard Alliot, Jr, Nottingham.
 Daniel G. Bishop, (Tutor,) Hoxton and Homerton.
 J. W. H. Pritchard, Attercliffe.
 Joseph Dear, Easton.
 Charles Moase, Basingbourne.
 William Hopkins, Loughborough and Ripley.
 W. Cowper MacLaurin, M. A., Scotland.
 William Heudebourck, Tiverton.
 J. C. Potter, Tintwistle.
 William Froggat, Hadleigh and Morpeth.
 Charles Thurman, Ripley.
 Frederic Waldo, Throop.
 William Thornhill Kidd, Sheffield.
 William Thomas, Stone.
 Henry Stroud, Bere Regis.
 Edward Evans.
 Edmund Hartnell.
 Benjamin Wills, Clevedon.
 Isaac Tozer, Ongar.
 Patrick Anderson, M. A., Scotland.
 Joseph Rablah, Rugeley.
 Robert Cotton Mather, M. A., Missionary, Benares.
 John Masson, Kirkwall, Orkneys.
 George Newenham Watson, Chigwell Row.
 Henry Joseph Haas, Mersey Island, Essex.
 John Henry Cadoux, Weathersfield.

But it is to be observed, that during the last twenty years, few of these have completed their studies under the patronage of the Society, they having been usually taken under that of the Fund Board for part of the time. Previously to that arrangement, many valuable ministers were educated in the College, under the patronage of the Fund Board alone. Among whom the following may be mentioned :

Daniel Fisher, D. D., (and Tutor,) Warminster and Homerton.
 William Porter, London.
 Samuel Newton, Norwich.
 Thomas Porter, Wapping.
 William Kingsbury, Southampton.
 Nathaniel Jennings, Islington.
 John Kello, Bethnal Green.
 John Mead Ray, Sudbury.
 John Humphrys, LL. D., Southwark.
 John Horsey, (Tutor,) Northampton.
 Stephen Forster, Maldon.
 John Barrett, Kidderminster.
 James Knight, (Tutor,) Southwark.
 William Carver, Melbourn.

Joseph Jefferson, Basingstoke and Thirsk.
 Stephen Morell, Little Baddow.
 William Ward, Stowmarket.
 Stephen Gurteen, Canterbury.
 William Luke Prattman, Barnard Castle.
 Richard Frost, Dunmow.
 Daniel Griffiths, Long Buckby.
 Thos. Morell, (Tutor,) Wymondley and London.
 W. B. Collyer, D. D., Peckham.
 Alfred Bishop, Ringwood and Beaminster.
 Cornelius Berry, Hatfield Heath.
 Thomas Raffles, LL. D., Liverpool.
 William Notcutt, Ashley and Ipswich.
 Alexander Good, Launceston and Woodbridge.
 Edward Webb, Leicester.

Several respectable ministers have likewise been educated in the Academy (either wholly or in part) on their own foundation, among whom were

Thomas Towle, B. D., Cripplegate.
Charles Stewart, M. D., Edinburgh.
Mr Randall, (now Dr. Davidson,) Edinburgh.
* Samuel Stennett, D. D., London.
* Caleb Evans, D. D., Bristol.
Edward Vennor, Ware.
John Fuller, Chesham.
John Winter, Newbury.
Robert Winter, D. D., London.
John Berry, (Tutor,) London.
Sayer Walker, M. D., Bristol and London.
John Jennings, Thaxted.

Mordecai Andrews, Coggeshall.
Samuel Newton, Witham.
William Humphreys, Hammersmith.
William Miller, High Wycombe.
John Banister, Wareham.
John Harris, Aylesbury.
John Kirkpatrick, Sutton in Ashfield.
John Clayton, Jr., M. A., London.
John Savill, Colchester.
John Adam, Missionary, Calcutta.
Francis Watts, Beaconsfield.

THEOLOGICAL ACADEMY, GLASGOW.

The general plan of this institution is the same as that of the English Dissenting Academies. The studies, to which attention is given, are the English, Latin, Greek and Hebrew languages, logic, natural philosophy, mathematics, general history and theology, embracing the study of divine truth as revealed in the Scriptures, along with a comparative view of philosophical and Christian morality. The affairs of the institution are under the control of a committee of 30 members resident in different parts of the country, appointed at each annual meeting of the Scottish Congregational Union. The regular course of studies is four years. A full pecuniary support is afforded to a limited number of individuals. A library of theological and classical books has been formed. To secure the advantages of general reading, the students have access to some public library in Glasgow. The expenditures are about £600 per annum. The tutors are Rev. Ralph Wardlaw, D. D., and Mr. Greville Ewing.

The following is a list of those who have studied at this Academy, and are now employed in preaching the gospel. Those whose names are marked with an asterisk, speak Gaelic.

Robert M'Lauchlan, Paisley.
John Hill, Huntley.
Alexander Ewing, Halifax, Yorkshire.
Alexander Begg, Frazerburgh.
James Spence.
William Swan, Missionary, Siberia.
Thomas Woodrow, Canada.
Archibald Jack, North Shields.
Neil M'Kechnie,* Printfield, near Aberdeen.
Gilbert Wardlaw, Theological Tutor, Blackburn, Lancashire.
George D. Cullen, Leith.
James Scott, Missionary, Demerara.
David B. M'Kenzie, Elie.
Ebenezer Miller, Congregational School, Yorkshire.
Alexander Marshall, Stirling.
Robert Machray, Dumfries.
John Arthur, Helensburgh.
John Smith, Missionary, Canada.
John Robertson, Yorkshire.
William Robertson, City Missionary in Dublin.
John Lyal, Town Missionary, Montrose.
Archibald M'Ewen,* Preaching at Rothsay, Bute.
Thomas Young, Garlieston.
John M'Robert, Preaching in Grangemouth.
John Wiseman, Wick.
William Legg, Reading, Berkshire.
Alexander Cuthbert, Crichtie.
James Drummond, London.
William Lowe, Forfair.
Edward Napier, Dalkeith.
John M'Laren,* Aberfeldy.
Arch. Farquharson,* Tieve.
Richard Penman, Tunbridge, Kent.
Andrew Russell, Haddington.
Alex. M'Naughton, City Missionary in Glasgow.
Henry Wilkes, Montreal.

John Murker, Banff.
James Russell, Rendall, Orkney.
Robert Wilson, Denholm.
Alexander Fraser, Alloa.
William Christie, South Shields.
Anthony Gowan, Blackhills, Skene.
Robert Lang, Chorley.
Alexander Campbell, Greenock.
John Moir, Hamilton.
Charles Rattray, Missionary, Demerara.
James Cameron, Portobello.
James R. Campbell, Montrose.
John Kennedy, Aberdeen.
Robert Weir, Forres.
Adam Gordon,* Preaching in the Highlands.
Alexander Fraser, Edinburgh.
Robert Massie, Preaching in Edinburgh.

Present Students.

Thomas Smith M'Kean.
William J. Browne.
Alexander Munro.
David Bluelock.
John Smith Wardlaw.
John Elrick.
James Kennedy.
James Byres Laing.
David Webster.
John Kirk.
Alexander Gordon.
Thomas Just.
John M'Farlane.
James Mann.
John Spence.
William Strachan.
Archibald Duff.

NOTICES OF NEW PUBLICATIONS.

A View of Congregationalism. By George Punchard, Pastor of the Congregational Church, Plymouth, N. H. With an Introductory Notice, by R. S. Storrs, D. D. Salem: John P. Jewett. 1840. pp. 208.

Valuable treatises on Congregationalism have been published within a few years. Such are Prof. Upham's *Ratio Disciplinae*, Rev. Dr. Hawes's *Tribute to the Pilgrims*, Rev. Leonard Bacon's *Church Manual*, Prof. Pond's work on the Church, and Rev. John Mitchell's *Guide*. The multiplication of volumes on this subject, all more or less fitted for popular use, is a decisive indication of an increasing attachment to the system on the part of the Congregational churches. Mr. Punchard's volume is written *con amore*, with hearty good will towards the cause which he advocates, with the spirit of an unflinching advocate for the church polity which he considers to be more nearly scriptural than any other. The author seems to have searched for authorities and sources of information in all directions. We shall be happy if his complaints of the deficiencies of our public libraries in respect to the volumes on Congregationalism issued by the fathers of New England, shall be the means of calling the attention of the friends of these libraries, so that a want which is any thing but honorable, may be speedily supplied. The volume is divided into five parts, which treat successively, of the principles of Congregationalism, its doctrines, testimony of ecclesiastical history to the Congregational character of the apostolic and primitive churches, ecclesiastical practice of Congregational churches, and advantages of Congregationalism, together with an introduction and an appendix of very valuable matter, both original and selected. We confidently commend the volume to the thousands in New England who are becoming more and more attached, not only to the faith of the Pilgrims, but to their religious rites and usages.

Report of the Parliamentary Select Committee on Aboriginal Tribes in the British Settlements. London. 1837. pp. 140.

The First Annual Report of the Aborigines Protection Society, presented at the Meeting in Exeter Hall, May 16, 1838. pp. 31.

The subject embraced in the above documents is one of the deepest interest. As remarked in the Parliamentary Report on the Aborigines, "The policy of Great Britain in relation to the aborigines has already affected the interests and sacrificed the lives of many thousands, and may yet, in all probability, influence the character and destiny of millions of the human race." It is not affirming too much to say, that whether by the recklessness of individuals, the unprincipled aggressions of public bodies, or the sanction of legislatures, the national escutcheon of Great Britain has been deeply stained, during a long course of years, by the intercourse which Englishmen have had with the uncivilized races. Extensive portions of country have been gradually obtained, without an equivalent, and often with manifest injustice and cruelty, from their rightful aboriginal possessors; the soil has been also depopulated of its original owners to make way for its more powerful invaders. "Forgetting the supreme and eternal rule of rectitude between man and man, the foundation of all security, concord and mutual well being, 'to do unto others as we would they should do unto us,' we have trampled on the helpless, destroyed the innocent, scorned the cries of the sufferer, and wielded, without relenting, the scorpion rod of the oppressor." The object of the Aborigines Protection Society is to assist in protecting the defenceless, and promoting the advancement of uncivilized tribes. Towards accomplishing this object, the society proposes to direct its

labors, first, to the collection of authentic information concerning the character, habits, and wants of uncivilized tribes, and especially those in or near the British colonies; and, second, to communicate in cheap publications, those details which may excite the interest of all classes, and thus insure the extension of correct opinions. The committee of the society have opened a correspondence with individuals friendly to their objects in South Africa, Bombay, South Australia, Upper Canada, New South Wales, Western Australia, South Sea Islands, New York, and the Brazils. The Parliamentary committee suggest a series of general regulations which shall guide and govern the intercourse of Englishmen with the vast multitudes of uncivilized men with whom they may come into contact. These general rules are,—that the protection of natives shall devolve on the executive; contracts for service shall be limited; sale of ardent spirits prevented; new territories not to be acquired without sanction of the home government; religious instruction and education to be provided; proper methods for the punishment of crimes committed by natives to be devised; the formation of treaties with natives inexpedient; missionaries to be encouraged. The leading individuals concerned in this enterprise are Sir T. Fowell Buxton, T. Hodgkin, Esq., M. D., S. Bannister, Esq., Dr. S. Lushington, Esq., M. P., Charles Lushington, Esq., M. P., Sir Culling Eardley Smith, C. Hindley, Esq., M. P., etc. The Aborigines Protection Society are circulating three octavo volumes of very great value in relation to the history, antiquities, topography and statistics of some of the most populous districts of Eastern India, prepared by Mr. Montgomery Martin, from the MSS. of Dr. Francis Buchanan, who surveyed those districts under the sanction of the governor-general in council.

The Frame-Work of Liberty: A Sermon delivered in the Pearl Street Presbyterian Church in the City of New York, July 5, 1840, in commemoration of National Independence. By Henry A. Rowland, Pastor of the Church. 1840. pp. 28.

This is a well constructed and valuable discourse, from the passage Ps. xlv. 1—3, "We have heard with our ears, O God, our fathers have told us, what work thou didst in their days," etc. The preacher considers, first, our national relations, second, our national dependencies, and third, our national duties. Under the last head, it is mentioned, that we are bound to love our country, to purify the sources of political power by the inculcation of a sound morality, and the elevation to office of wise and exemplary men; to promote the intellectual cultivation of all classes of the community, and to promote the interests of religion, especially by offering prayer for the well-being of our country.

The Use and Application of an Improved Apparatus for particular Fractures and Dislocations of the Extremities. Illustrated by Cuts and Cases, with Remarks. By Luke Howe, M. D. Republished from the Boston Medical and Surgical Journal. Boston: D. Clapp, Jr. 1840. pp. 16.

Dr. Howe is President of the New Hampshire Medical Society, and has of late turned his attention very much to subjects of this nature. Of the soundness of the remarks contained in this pamphlet, or of the value of the apparatus described, we, of course, are not judges. We leave it, with the single remark, that the subject appears to be clearly stated, while the illustrative cases are in point. The article was first published in the Boston Medical and Surgical Journal, and hence its importance in some degree may be inferred.

Christ seen by every Eye, and a Pastor's Farewell Address to his People: Two Sermons preached to the Congregational Church and Society in Somers, June 30, 1839. By the Rev. Rodney Gore Dennis. Hartford: E. Geer. 1840. pp. 23.

The text of the first discourse is Rev. i. 7, "Every eye shall see him." In treating it, Mr. Dennis brings to view the different classes of individuals that will appear before Christ and see him in the day of final judgment, viz: 1. The Christian shall see him.

2. The wicked shall see him—false professors, the openly vicious, the moralist, those who have taken offence at the great doctrines of the gospel, those who have acknowledged the truth and importance of the gospel, yet have not imbibed its spirit, nor conformed themselves to its requirements. 3. The eye of every professed minister of Christ shall see him. The sermon is closed with three reflections arising from the subject. The second discourse is from 2 Cor. xiii. 11, "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you." This passage of Scripture is treated textually. In the conclusion of the sermon, Mr. Dennis gives some account of his ministry, and some advice to his people in respect to the settlement of a successor. The sermons are appropriate and judicious, and contain important truths, conveyed in a solemn and affectionate manner. An additional circumstance of interest is, that the preacher stood in the pulpit where, for many years, the excellent and venerable Charles Backus, D. D. proclaimed the doctrines of the gospel with singular clearness and effect.

The Cape Cod Centennial Celebration, at Barnstable, September 3, 1839, of the Incorporation of that Town, September 3, 1639. Barnstable: S. B. Phinney. pp. 92.

A Discourse pronounced at Barnstable, September 3, 1839, at the Celebration, etc. By John Gorham Palfrey, D. D., LL. D. Boston: Ferdinand Andrews. 1840. pp. 71.

The first of these pamphlets describes the various arrangements in the joyous celebration by the natives of Cape Cod. The minute particulars which it records are of present interest to all who participated in the festivities of the occasion and to all the other descendants of those who first planted themselves in this sandy yet interesting portion of the Commonwealth. But to those who shall be alive in 1939, it will be an inestimable relic. We are glad to find that the speech of Governor Everett is preserved in the pamphlet. It is one of his happiest efforts, fresh, sparkling, rich in historical reminiscence and touching local allusion.

Dr. Palfrey's discourse is written in his peculiarly felicitous strain. Its delivery occupied two hours and a half, yet "not one who heard it, regretted a moment spent in listening to its attractive and curious details, and its rich and beautiful passages of pure eloquence. It will form one of the richest fragments of historical collections growing out of these memorable occasions, on which the living have assembled to brush the dust from off the graves of their ancestors, and revive pious, filial recollections of their great and good example." The biographical sketches which Dr. Palfrey gives of John Lothrop, Thomas Walley, Thomas Hinckley, James Cudworth and James Otis, are truly affecting as well as beautiful. We heartily commend this address to all lovers of fine writing, and natural eloquence; and to all who revere the blessed memory of the pilgrims.

The Christian Missionary desiring to be with Christ: A Sermon preached at Westborough, Ms., June 30, 1840, at the Funeral of the Rev. Ephraim Spaulding, a Missionary of the American Board of Commissioners for Foreign Missions. By Rufus Anderson, D. D. Boston: Crocker & Brewster. 1840. pp. 22.

The text on which this sermon is founded is Phil. i. 23, "Having a desire to depart and to be with Christ, which is far better." The nature, source and influence of this desire to be with Christ are illustrated by the preacher. In its nature, it is nothing else than a tendency of the soul towards Christ. The source of it is not in the unrenewed heart of man. It has its origin in the love of Christ towards man. This desire keeps the soul in its proper place. It spiritualizes and elevates the mind. It is the true and proper basis of the missionary character. The remarks, of which the preceding statement is a brief outline, formed a very appropriate introduction to the biographical notices of Mr. Spaulding which conclude the discourse. It was long the desire of this beloved missionary to depart and be with Christ, though for the sake of

the perishing heathen, he was willing to endure years of toil and privation. Mr. Spaulding was born in Ludlow, Vt., Dec. 10, 1802. He was hopefully converted in the spring of 1822. In 1828, he graduated at Middlebury College. After this, he completed a regular three years' course in the Seminary at Andover. On the 26th of November, 1831, he sailed, in company with a number of others, as a missionary to the Sandwich Islands. On account of the severe illness both of himself and of his wife, he was obliged to return to this country. He reached Boston, June 27, 1837. In September, "finding his strength increase, he commenced that series of public addresses in different parts of the country, which has given delight to so many tens of thousands, and which will never be entirely forgotten by those who heard him." He died on the 28th of June, 1840. In his prayers and labors and zeal, he has left a rich legacy to his wife and his three orphan children. The sermon of Dr. Anderson is one of uncommon interest, perfectly befitting and full of just thought and glowing emotion.

Memoir of Mrs. Sarah Lanman Smith, late of the Mission in Syria, under the direction of the American Board of Commissioners for Foreign Missions. By Edward W. Hooker, Pastor of the First Congregational Church, Bennington, Vt. Second Edition. Boston: Perkins & Marvin. 1840. pp 396.

On page 79 of vol. xii. of the American Quarterly Register, we inserted a highly commendatory notice of the first edition of this memoir. After the lapse of a number of months, and a further perusal both of the first and second editions, we are ready to re-affirm all which we there said. It is a delightful volume. It has the stamp of immortality upon it, so far as any thing of this kind can be said to be immortal. It is full of the spirit of the latter days. It is a cluster, in more than one sense, from the land of promise. It is rich with the fruits of a cultivated understanding, of accomplished manners, and of a heart ardently devoted to the Saviour, and to the best interests of those whom he died to redeem.

A new engraved likeness is given in this edition, which is thought to be a decided improvement upon the engraving in the first edition. Some additions have been made to the correspondence of Mrs. Smith, partly from letters not received till after the publication of the first edition, and in part from the original history of her disastrous voyage to Smyrna and from the notes of her last days by Mr Smith. We are informed that what amounts to more than twenty pages of new matter have been inserted in the volume. Space has been made, by enlarging the page and by omitting some of the less important paragraphs in the first edition. We think that the additions materially enhance its value. We can only wish that its circulation may be commensurate with its merits. We can see no reason why a dozen editions should not be spread before the rapidly multiplying thousands of the friends of missions and of sanctified genius.

A Discourse on the Life and Character of the Rev John Thornton Kirkland, D D, LL D., formerly Pastor of the Church on Church Green, Boston, and late President of Harvard University, delivered in the Church on Church Green, May 3, 1840. By Alexander Young. Boston: Little & Brown. 1840. pp. 104.

A Discourse delivered in the Church in Brattle Square, on Sabbath, May 3, 1840, occasioned by the death of Rev John Thornton Kirkland. D. D., LL. D., late President of Harvard University. By Francis Parkman, D. D., Pastor of the New North Church. Boston: J. H. Eastburn. 1840. pp. 31.

A Discourse on the Life and Character of the Rev. John Thornton Kirkland, D D., LL D., late President of Harvard College, pronounced on Thursday, June 5, 1840, in the New South Church in Boston, before the pupils of President Kirkland, and the Government and Students of the University. By John G. Palfrey, a member of the Class graduated in 1815. Cambridge: John Owen. 1840. pp. 62.

Daniel Kirkland, the grandfather of the President, was born in Saybrook, Ct., 1701, graduated at Yale College in 1720, and was ordained over the Third Church in Norwich, Ct. Dec. 10, 1723. The tenth child and fourth son of Daniel Kirkland, was Samuel, who

was born in Norwich, Nov. 20, 1741. He studied the Mohawk language in Moor's Indian Charity School, at Lebanon, Ct. under the direction of Dr. Wheelock, afterwards President of Dartmouth College. He received a degree at the College of New Jersey in 1765. Nov. 20, 1764, he set off for the country of the Senecas, one of the six nations of Indians, in the interior of the State of New York. On the 19th of June, 1766, he was ordained at Lebanon. In Sept. 1769, he was married to Miss Jerusha Bingham, daughter of Jabez Bingham, of Salisbury, Ct., and a niece of Dr. Wheelock. Their eldest children, John Thornton and George Whitefield, twin brothers, were born at Little Falls, in what is now Herkimer, Herkimer County, N. Y., on the 17th of August, 1770.* The eldest son received the name of John Thornton, from his father's regard for the eminently pious and beneficent English merchant, John Thornton, of London. Soon afterwards, Mr. Kirkland purchased a house and farm in Stockbridge, Ms. Here young Kirkland lived till he went to Andover. He had no school education except such as was common in a frontier village, which was of course very little. This want was well supplied by his mother, who was an excellent and remarkable woman. At the age of thirteen, in 1784, he was placed at Phillips Academy, Andover, then under the care of Dr. Eliphalet Pearson. He was kindly received into the family of Lieutenant Governor Samuel Phillips, who gave him his board, and paid his tuition. He is remembered as "having been of a pleasant disposition, with qualities naturally endearing." After spending two years at Andover, he was admitted, April 4, 1786, at the age of fifteen, into the Freshman class of Harvard College, in advanced standing. He graduated in 1789 with distinguished honors. He particularly excelled in the Latin and metaphysical departments. In an autobiographical paper, Dr. Kirkland says, that he "was never so completely devoted to studies as he ought to have been; and that he wasted much time, much money, some virtue and some health." On the 23d of January, 1788, his mother died, whose irreparable loss he never ceased to deplore.

Immediately after he graduated, Mr. Kirkland returned to Andover, where he spent a year as an assistant in the Academy, then under the charge of Ebenezer Pemberton, LL. D. In 1790, he paid a visit to his father. Returning to Cambridge, he commenced the study of theology, and, in 1792, was appointed tutor in the branches of logic and intellectual philosophy. This office he sustained for two years, with much honor to himself and advantage to the college.

In 1793, Mr. Kirkland began to preach as a candidate for the ministry, and on the 5th of February, 1793, he was ordained pastor of the New South Church in Boston, vacant by the resignation of Rev. Oliver Everett. In 1802, he received from the College of New Jersey the honorary degree of doctor in divinity; and afterwards, the degree of LL. D. from Brown University. He was early chosen a fellow of the American Academy of Arts and Sciences, and was its Vice-President for several years. He was also a fellow of the Massachusetts Historical Society.

In 1810, Dr. Webber, president of Harvard College, died. On the 14th of November, of that year, Dr. Kirkland was installed as his successor. During his administration, the State gave to the College 10,000 dollars annually, for ten years; and the aggregate fund of contributions from this and individual sources, including such as, though then provided for, were not received till later, amounted to not much less than half a million of dollars. Holworthy and University Halls were added to the buildings in the ancient enclosure, while Divinity College was erected in another part of the town, and the Medical College in Boston, for the accommodation of students in those faculties. The law, medical and theological libraries were instituted, and the general library was in-

* Mr. Kirkland had six children, viz: 1. John Thornton; 2. George Whitefield, graduated at Dartmouth College 1792, died in the West Indies about 1808; 3. Jerusha, who was married to John Hosier Lothrop, Esq. of Utica, N. Y.; 4. Sarah, who was married to Francis Amory, Esq. of Milton, Ms.; 5. Samuel, who was graduated at Cambridge in 1803; and 6. Eliza, who was married to Prof. Edward Robinson. Of these, Mrs. Lothrop is the only survivor. Her son, Samuel Kirkland Lothrop, is pastor of the church in Brattle Square, Boston.

creased to nearly double its size, by large gradual additions, and by the splendid gifts of the collections of Palmer, Ebeling and Warden. Five new professorships were founded. A cabinet of minerals was collected, and the cabinets in the departments of medicine and natural philosophy were greatly enriched. There were 1,200 graduates of the College who enjoyed his care, nearly one-fourth of the whole that the College has reared.

Dr. Kirkland resigned his office March 28, 1828. In the autumn, he set off on a journey, with his wife, (a daughter of the Hon. George Cabot, whom he had married the preceding year,) through the southern and western parts of the United States. In the spring of 1829, they embarked for Europe, and spent three years and a half in making the tour of Western Europe, the Barbary Coast, Egypt, Palestine, and some parts of Turkey in Europe, Greece and Austria. The remainder of his life, Dr. Kirkland passed in the bosom of his friends in Boston. He died on the 26th of April, 1840.

We have thus given a brief sketch of the life of President Kirkland. Very copious details may be found in the discourse of Mr. Young, who seems to have taken much pains in collecting interesting memoranda of the President and of his family. Dr. Parkman's discourse is brief but valuable. It contains some discriminating remarks on the character of Dr. Kirkland, and records some facts which are not found in the other discourses. Dr. Palfrey's Eulogy is elaborate and highly finished. It contains many passages no less just in thought than happy in expression. He describes the president's relations to the college at considerable length, and with a practised hand. We should be glad to quote several paragraphs from these eloquent productions, did our limits permit.

Salvation by Grace. A Sermon preached at the Funeral of the Rev. John Hubbard Church, D. D., who died at Pelham, N. H., June 12, 1840. By Leonard Woods, D. D., Professor in the Theological Seminary, Andover. National Preacher. Aug. 1840.

Dr. Church was a very pious, useful, and devoted minister of the gospel for many years. He graduated at Harvard College in 1797, in the class with Dr. Woods. He was a member of the American Board of Commissioners for Foreign Missions, of the Boards of Trustees of Phillips Academy, Andover, and of Dartmouth College, Vice President of the New Hampshire Bible Society, President of the New Hampshire Missionary Society, and Secretary of the New Hampshire General Association, from its organization in 1809, till his death. Dr. Church appeared uniformly to exhibit the love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance, which are the legitimate fruits of the Spirit. He was extensively known, loved, and honored. The Sermon of Dr. Woods is a faithful, affectionate and just tribute to the character of his venerable friend, especially as that character was based on the distinguishing doctrines of grace. The text is 2 Timothy, i. 18; a text which Dr. Church himself selected in his last sickness.

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

The following statistics of Ordinations, Installations, and Deaths of Clergymen, are as extensive and accurate as we can make them from the papers published by the different denominations of Christians to which we have access.

JOHN S. DAVENPORT, Cong. inst. pastor, Gorham, Maine, July 16, 1840.
DANIEL SEWALL, Cong. inst. pastor, Scarborough, Me. July 26.
S. G. KINNE, Bap. ord. pastor, Jefferson, New Hampshire, June 25, 1840.

ALFRED A. CONSTANTINE, Bap. ord. For Miss., Mt. Holley, Vermont, July 2, 1840.
SAMUEL R. HALL, Cong. inst. pastor, Craftsbury, Vt. July 8.
T. H. CANFIELD, Cong. ord. pastor, Bakersfield, Vt. Aug. 25.
E. C. BIRGE, Cong. ord. pastor, East Berkshire, Vt. Aug. 27.
JONATHAN HERKICK, Cong. ord. pastor, Sharon, Vt. Sept. 11.
MOSES MILLER, Cong. inst. pastor, Hawley, Massachusetts, May 20, 1840.
GEORGE D. FELTON, Bap. ord. pastor, Westminster, Ms. June 18.
ERASMUS D. MOORE, Cong. inst. pastor, Barre, Ms. July 1.
SAMUEL D. PARKER, Epis. ord. priest, Vandusenville, Ms. July 8.
NATHANIEL W. WILLIAMS, Bap. inst. pastor, Malden, Ms. July 26.
DAVID TILTON, Cong. inst. pastor, Gloucester, Ms. Aug. 12.
ROBERT CRAWFORD, Cong. inst. pastor, Adams, Ms. Aug. 20.
ENOCH HUTCHINSON, Bap. inst. pastor, Framingham, Ms. Aug. 21.

ANDREW POLLARD, Bap. inst. pastor, Holden, Ms. Sept. 2.

WILLIAM SMITH, Bap. ord. pastor, Chelsea, Ms. Sept. 11.

TOBIAS PINKHAM, Bap. ord. Evang. Lowell, Ms. Sept. 24.

JOSEPH HARRINGTON, JR. Unit. ord. Evang. Boston, Ms. Sept. 27.

DANIEL C. FROST, Cong. ord. pastor, Hampton, Connecticut, July 15, 1840.

JAMES W. C. PENNINGTON, Cong. inst. pastor, Hartford, Ct. July 16.

PHILO R. HURD, Cong. ord. pastor, Watertown, Ct. July.

WILLIAM PITCHER, Ref. Dutch, inst. pastor, at the Boght, New York, March, 1840.

ASAHEL BRONSON, Ref. Dutch, inst. pastor, Amity, N. Y. June 16.

SAMUEL W. RAYMOND, Pres. ord. Evang. Springport, N. Y. July 1.

LEWIS HAMILTON, Pres. inst. pastor, Addison, N. Y. July 2.

SAMUEL M. HASKINS, Epis. ord. priest, Williamsburgh, N. Y. July 5.

CALEB CLAPP, Epis. ord. priest, Astoria, N. Y. July 9.

ARTHUR BURTIS, Cong. inst. pastor, Oxford, N. Y. July 22.

W. H. A. BISSELL, Epis. ord. priest, Troy, N. Y. Aug. 2.

GEORGE B. EASTMAN, Epis. ord. priest, Troy, N. Y. Aug. 2.

SAMUEL STEPHENSON, Pres. inst. pastor, Galway, N. Y. Aug. 6.

ANDREW HULL, Epis. ord. priest, Otego, N. Y. Aug. 9.

ALFRED H. TAYLOR, Bap. ord. pastor, Lansingburgh, N. Y. Aug. 12.

ALEXANDER MONTGOMERY, Pres. inst. pastor, Maysville, N. Y. Aug. 12.

JOHN A. SPOONER, Epis. ord. priest, Glens Falls, N. Y. Aug. 18.

DAVID FOOT, Bap. ord. pastor, Nassau, N. Y. Sept. 2.

HIRAM STAWSON, Cong. inst. pastor, Whitehall, N. Y. Sept. 17.

DANIEL H. GILLETTE, Bap. ord. pastor, Rahway, New Jersey, July 29, 1840.

MATTHEW SEMPLE, Bap. ord. pastor, Hathorough, Pennsylvania, July, 1840.

JOSEPH ADDERLEY, Epis. ord. priest, Alleghany, Pa. Aug. 22.

ENOS WOODWARD, Epis. ord. priest, Alleghany, Pa. Aug. 22.

MOSES HOGE HUNTER, Pres. ord. Evang. Winchester, Virginia, June 27, 1840.

A. J. HEAVENWORTH, Pres. inst. pastor, Petersburg, Va. July.

THOMAS WICKES, Cong. inst. pastor, Marietta, Ohio, July 28, 1840.

BURTON B. CARPENTER, Bap. ord. pastor, Dixon, Illinois, April 28, 1840.

MEREDITH W. CAFFEY, Bap. ord. pastor, McRaney's Creek, Ill. May 10.

JACOB WICKIZER, Bap. ord. pastor, Daysville, Ill. May 21.

W. G. BELL, Pres. ord. pastor, Boonville, Missouri, May 24, 1840.

Whole number in the above list, 49.

SUMMARY.

		STATES.
Ordinations.....	29	
Installations.....	20	
Total.....	49	
OFFICES.		
Pastors.....	35	
Evangelists.....	4	
Priests.....	9	
Missionary.....	1	
Total.....	49	Total..... 49

DENOMINATIONS.

Congregational.....	15	
Presbyterian.....	7	
Episcopalian.....	9	
Baptist.....	15	
Ref. Dutch.....	2	
Unitarian.....	1	
Total.....	49	Total..... 49

DATES.

1840. March.....	1
April.....	1
May.....	4
June.....	4
July.....	19
August.....	13
September.....	7

QUARTERLY LIST

OF

DEATHS OF CLERGYMEN.

EDWARD GARRISON, Cong. Sedgwick, Maine, Aug. 4, 1840.

SILAS STEARNS, at. 56, Bap. Bath, Me. Aug. 8.

JEREMIAH SWEAT, at. 34, Meth. Gilmanton, New Hampshire, Aug. 24, 1840.

D. KNOWLES, at. 64, F. W. Bap. Guilford, N. H. Aug.

ALANSON FISH, at. 28, Bap. Ira, Vermont, July 6, 1840.

JAMES HOWE, at. 44, Cong. Pepperell, Massachusetts, July 19, 1840.

NATHANIEL STONE, at. 55, Meth. Mansfield, Ms. July 26.

DANIEL OLIVER, at. 89, Cong. Roxbury, Ms. Aug. 14.

NATHANIEL EMMONS, D. D. at. 95, Cong. Franklin, Ms. Sept. 23.

ISAAC LEWIS, D. D. at. 95, Cong. Greenwich, Connecticut, Aug. 27, 1840.

EBENEZER K. MAXWELL, at. 56, Pres. Delhi, New York, July 2, 1840.

ROBERT M'KEE, at. 42, Epis. Albany, N. Y. July 27.

HENRY CHANNING, at. 81, Unit. New York, Aug. 27.

ASA HILLYER, D. D. at. 77, Pres. Orange, New Jersey, Aug. 28, 1840.

JOSEPH CAMPBELL, D. D. at. 65, Pres. Milford, N. J. Sept. 6.

SAMUEL S. SNEYD, at. 48, Meth. Philadelphia, Pennsylvania, July 7, 1840.

JONATHAN HUMPHREYS, Bap. Butler Co. Pa. Aug. 3.

JAMES A. NOBLIT, at. 27, Epis. Snow Hill, Maryland, Aug. 29, 1840.

JAMES WOOD, at. 89, Meth. Kingswood Hill, Virginia, June 17, 1840.

PHILIP B. WILEY, at. 35, Epis. Pittsborough, North Carolina, Aug. 18, 1840.

EDWARD THOMAS, Epis. Berkley, South Carolina, July 11, 1840.

SAMUEL K. HODGES, Meth. Columbus, Georgia, Sept. 8, 1840.

HORACE S. PRATT, at. 46, Pres. Tuscaloosa, Alabama, Aug. 2, 1840.

JEREMIAH HILL, at. 24, Meth. Marion, Ohio, May 20, 1840.

JOHN NORRIS, at. 75, Meth. Windsor, O. Aug.

GEORGE W. COLE, at. 24, Epis. Kalamazoo, Michigan, Aug. 21, 1840.

Whole number in the above list, 26.

SUMMARY.

AGES.	STATES.
From 20 to 30.....	4 Maine..... 2
30 40.....	2 New Hampshire..... 2
40 50.....	4 Vermont..... 1
50 60.....	3 Massachusetts..... 4
60 70.....	2 Connecticut..... 1
70 80.....	2 New York..... 3
80 90.....	3 New Jersey..... 2
90 100.....	2 Pennsylvania..... 2
Not specified.....	4 Maryland..... 1
	1 Virginia..... 1
Total.....	26 North Carolina..... 1
	1 South Carolina..... 1
Sum of all the ages specified.....	1,249 Georgia..... 1
Average age.....	56 3-4 Alabama..... 1
	1 Ohio..... 2
	1 Michigan..... 1
	Total..... 26

DENOMINATIONS.

Congregational.....	5
Presbyterian.....	4
Unitarian.....	1
Baptist.....	4
Methodist.....	7
Episcopalian.....	5
Total.....	26

DATES.

1840. May.....	1
June.....	1
July.....	7
August.....	14
September.....	3

Total..... 26

JOURNAL
OF
THE AMERICAN EDUCATION SOCIETY.
NOVEMBER, 1840.

A MODELL OF CHRISTIAN CHARITIE.

WRITTEN ON BOARD THE ARBELLA, ON THE ATLANTIC OCEAN.

By the Hon. John Winthrop Esqr. In his passage (with a great company of Religious people, of which Christian tribes he was the Brave Leader and famous Governor;) from the Island of Great Brittain to New-England in the North America.
Anno 1630.

[This Article is taken from 27th volume of the Collections of the Massachusetts Historical Society; and is here inserted for the correct views it contains in respect to charitable contributions, and as being the production of a layman of distinguished talents, piety and standing, and also, as exhibiting the religious character of the Pilgrims of New England. The original spelling of the words is retained in the printing.]

CHRISTIAN CHARITIE.

A Modell hereof.

GOD ALMIGHTY in his most holy and wise providence, hath soe disposed of the condition of mankind, as in all times some must be rich, some poore, some high and eminent in power and dignitie; others mean and in submission.

The Reason hereof.

1 Reas. First to hold conformity with the rest of his world, being delighted to show forth the glory of his wisdom in the variety and difference of the creatures, and the glory of his power in ordering all these differences for the preservation and good of the whole; and the glory of his greatness, that as it is the glory of princes to have many officers, soe this great king will haue many stewards, counting himself more honored in dispensing his gifts to man by man, than if he did it by his owne immediate hands.

2 Reas. Secondly that he might haue the more occasion to manifest the work of his Spirit: first upon the wicked in moderating and restraining them: soe that the riche and mighty should not eate upp the poore nor the poore and dispised rise upp against and shake off their yoke. 2ly In the regenerate, in exerciseing his graces in them, as in the grate ones, their love, mercy, gentleness, temperance &c., in the poore and inferior sorte, their faith, patience, obedience &c.

3 Reas. Thirdly, that every man might have need of others, and from hence they might be all knitt more nearly together in the Bonds of brotherly affection. From hence it appears plainly that noe man is made more honourable than another or more wealthy &c., out of any particular and singular respect to himselfe, but for the glory of his Creator and the common good of the creature, man. Therefore God still reserves the property of these gifts to himself as Ezek. 16. 17. he there calls wealth, *his gold and his silver*, and Prov. 3. 9. he claims their service as his due, *honor the Lord with thy riches &c.*—All men

being thus (by divine providence) ranked into two sorts, riche and poore; under the first are comprehended all such as are able to live comfortably by their own meanes duely improved; and all others are poore according to the former distribution. There are two rules whereby we are to walk one towards another: Justice and Mercy. These are always distinguished in their act and in their object, yet may they both concur in the same subject in eache respect; as sometimes there may be an occasion of showing mercy to a rich man in some sudden danger or distresse, and alsoe doeing of meere justice to a poor man in regard of some perticular contract &c. There is likewise a double Lawe by which wee are regulated in our conversation towards another; in both the former respects, the lawe of nature and the lawe of grace, or the morrall lawe or the lawe of the gospell, to omitt the rule of justice as not properly belonging to this purpose otherwise than it may fall into consideration in some perticular cases. By the first of these lawes man as he was enabled soe withall is commanded to love his neighbour as himself. Upon this ground stands all the precepts of the morrall lawe, which concernes our dealings with men. To apply this to the works of mercy; this lawe requires two things. First that every man afford his help to another in every want or distresse. Secondly, that hee performe this out of the same affection which makes him carefull of his own goods, according to that of our Saviour, (Math.) *Whatsoever ye would that men should do to you.* This was practised by Abraham and Lot in entertaining the angells and the old man of Gibeā. The lawe of Grace or of the Gospell hath some difference from the former; as in these respects, First the lawe of nature was given to man in the estate of innocency; this of the Gospell in the estate of regeneracy. 2ly, the former propounds one man to another, as the same flesh and image of God; this as a brother in Christ allsoe, and in the communion of the same Spirit, and soe teacheth to put a difference between christians and others. *Doe good to all, especially to the household of faith;* upon this ground the Israelites were to putt a difference betweene the brethren of such as were strangers though not of the Canaanites.

3ly. The Lawe of nature would give no rules for dealing with enemies, for all are to be considered as friends in the state of innocency, but the Gospell commands loue to an enemy. Prooffe. *If thine Enemy hunger, feed him; Loue your Enemies, doe good to them that hate you.* Math. 5. 44.

This lawe of the Gospell propounds likewise a difference of seasons and occasions. There is a time when a christian must sell all and give to the poor, as they did in the Apostles times. There is a time allsoe when christians (though they give not all yet) must give beyond their abillity, as they of Macedonia, Cor. 2. 6. Likewise community of perills calls for extraordinary liberality, and soe doth community in some speciall service for the church. Lastly, when there is no other means whereby our christian brother may be relieved in his distress, we must help him beyond our ability rather than tempt God in putting him upon help by miraculous or extraordinary meanes.

This duty of mercy is exercised in the kinds, Giueing, lending and forgiving.—

Quest. What rule shall a man observe in giueing in respect of the measure?

Ans. If the time and occasion be ordinary he is to giue out of his abundance. *Let him lay aside as God hath blessed him.* If the time and occasion be extraordinary, he must be ruled by them; taking this withall, that then a man cannot likely doe too much, especially if he may leave himselfe and his family under probable means of comfortable subsistence.

Object. A man must lay upp for posterity, the fathers lay upp for posterity and children, and *he is worse than an infidell that provideth not for his owne.*

Ans. For the first, it is plaine that it being spoken by way of comparison, it must be meant of the ordinary and usuall course of fathers, and cannot extend to times and occasions extraordinary. For the other place the Apostle speaks against such as walked inordinately, and it is without question, that he is worse than an infidell who through his owne sloathe and voluptuousness shall neglect to provide for his family.—

Object. *The wise man's Eies are in his head, saith Solomon, and foreseeth the plague; therefore he must forecast and lay upp against evill times when hee or his may stand in need of all he can gather.*

Ans. This very Argument Solomon useth to persuade to liberallity, Eccle.: *Cast thy bread upon the waters, and for thou knowest not what evill may come upon the land.* Luke 26. *Make you friends of the riches of iniquity; you will ask how this shall be? very well. For first he that giues to the poore, lends to the lord and he will repay him even in this life an hundredfold to him or his.—The righteous is ever mercifull and lendeth and his seed enjoyeth the blessing; and besides wee know what advantage it will be to us in the day of account when many such witnesses shall stand forth for us to witnesse the improvement of our tallent. And I would know of those whoe pleade soe much for laying up for time to come, whether they holde that to be Gospell, Math. 16. 19. Lay not upp for yourselves Treasures upon Earth &c.* If they acknowledge it, what extent will they allowe it? if only to those primitive times, let them consider the reason whereupon our Saviour groundes it. The first is that they are subject to the moathe, the rust, the theife. Secondly, They will steale away the hearte; *where the treasure is there will y^e heart be allsoe.* The reasons are of like force at all times. Therefore the exhortation must be generall and perpetuall, withallwayes in respect of the love and affection to riches and in regard of the things themselves when any speciall service for the church or perticular Distresse of our brother doe call for the use of them; otherwise it is not only lawfull but necessary to lay upp as Joseph did to haue ready upp on such occasions, as the Lord (whose stewards wee are of them) shall call for them from us; Christ giues us an Instance of the first, when hee sent his disciples for the Ass, and bids them answer the owner thus, the Lord hath need of him: soe when the Tabernacle was to be built, he sends to his people to call for their silver and gold, &c; and yielde noe other reason but that it was for his worke. When Elisha comes to the widow of Sareptah and findes her preparing to make ready her pittance for herselfe and family, he bids her first provide for him, he challengeth first God's parte which she must first give before shee must serve her owne family. All these teache us that the Lord lookes that when hee is pleased to call for his right in any thing wee haue, our owne interest wee haue, must stand aside till his turne be served. For the other, wee need looke noe further then to that of John 1. *he whoe hath this world's goodes and seeth his brother to neede and shutts upp his compassion from him, how dwelleth the loue of God in him,* which comes punctually to this conclusion; if thy brother be in want and thou canst help him, thou needst not make doubt, what thou shouldst doe; if thou louest God thou must help him.

Quest. What rule must wee observe in lending?

Ans. Thou must observe whether thy brother hath present or probable or possible means of repaying thee, if there be none of those, thou must give him according to his necessity, rather then lend him as he requires; if he hath present means of repaying thee, thou art to look at him not as an act of mercy, but by way of Commerce, wherein thou arte to walk by the rule of justice; but if his means of repaying thee be only probable or possible, then is hee an object of thy mercy, thou must lend him, though there be danger of losing it, Deut. 15. 7. *If any of thy brethren be poore &c., thou shalt lend him sufficient.* That men might not shift off this duty by the apparent hazzard, he tells them that though the yeare of Jubile were at hand (when he must remitt it, if hee were not able to repay it before) yet he must lend him and that cheerefully. *It may not grieve thee to giue him* (saith hee) and because some might object, why soe I should soone impoverishe myself and my family, he adds with all thy worke &c; for our Saviour, Math. 5. 42. *From him that would borrow of thee turne not away.*

Quest. What rule must we observe in forgiuing?

Ans. Whether thou didst lend by way of commerce or in mercy, if he hath nothing to pay thee, must forgive, (except in cause where thou hast a surety or a lawfull pledge) Deut. 15. 2. Every seaventh yeare the Creditor was to quitt that which he lent to his brother if he were poore as appears ver. 8. *Save*

when there shall be no poore with thee. In all these and like cases, Christ was a generall rule, Math. 7. 22. *Whatsoever ye would that men should doe to you, doe yee the same to them allsoe.*

Quest. What rule must wee observe and walke by in cause of community of perill?

Ans. The same as before, but with more enlargement towards others and lesse respect towards ourselves and our owne right. Hence it was that in the primitive Church they sold all, had all things in common, neither did any man say that which he possessed was his owne. Likewise in their returne out of the captivity, because the worke was greates for the restoring of the church and the danger of enemies was common to all, Nehemiah directs the Jews to liberallity and readiness in remitting their debts to their brethren, and disposing liberally to such as wanted, and stand not upon their owne dues which they might have demanded of them. Thus did some of our Forefathers in times of persecution in England, and soe did many of the faithful of other churches, whereof wee keepe an honorable remembrance of them; and it is to be observed that both in Scriptures and latter stories of the churches that such as have beene most bountifull to the poore saintes, especially in those extraordinary times and occasions, God hath left them highly commended to posterity, as Zacheus, Cornelius, Dorcas, Bishop Hooper, the Cuttler of Brussels and divers others. Observe againe that the Scripture gives noe caussion to restraints any from being over liberall this way; but all men to the liberall and cherefull practise hereof by the sweeter promises; as to instance one for many, Isaiah 58. 6. *Is not this the fast I have chosen, to loose the bonds of wickedness, to take off the heavy burdens, to lett the oppressed go free and to breake every yooke, to deale thy bread to the hungry and to bring the poore that wander into thy house, when thou seest the naked to cover them; and then shall thy light brake forth as the morning and thy healthe shall growe speedily, thy righteousness shall goe before God, and the glory of the Lord shall embrace thee; then thou shalt call and the Lord shall answer thee &c.,* Ch. 2. 10. *If thou power out thy soule to the hungry, then shall thy light spring out in darkness, and the Lord shall guide thee continually, and satisfie thy soule in draught, and make fatt thy bones, thou shalt be like a watered garden, and they shall be of thee that shall build the old wast places &c.* On the contrary most heavy curses are layed upon such as are straightened towards the Lord and his people, Judg. 5. *Curse the Meroshe because he came not to help the Lord. Hee whoe shutteth his eares from hearing the cry of the poore, he shall cry and shall not be heard:* Math. 25. *Goe ye cursed into everlasting fire &c. I was hungry and ye fedd me not,* Cor. 2. 9. 16. He that soweth sparingly shall reape sparingly. Haveing already sett forth the practice of mercy according to the rule of God's lawe, it will be useful to lay open the groundes of it allsoe, being the other parte of the Commandment and that is the affection from which this exercise of mercy must arise, the Apostle tells us that *this love is the fullfilling of the lawe*, not that it is enough to loue our brother and soe noe further; but in regard of the excellency of his partes giueing any motion to the other as the soule to the body and the power it hath to sett all the faculties on worke in the outward exercise of this duty; as when wee bid one make the clocke strike, he doth not lay hand on the hammer, which is the immediate instrument of the sound, but setteth on worke the first mover or maine wheele; knoweing that will certainly produce the sound which he intends. Soe the way to drawe men to the workes of mercy, is not by force of Argument from the goodness or necessity of the worke; for though this cause may enforce, a rationall minde to some present act of mercy, as is frequent in experience, yet it cannot worke such a habit in a soule, as shall make it prompt upon all occasions to produce the same effect, but by frameing these affections of loue in the heart which will as naturally bring forth the other, as any cause doth produce the effect.

The definition which the Scripture giues us of loue is this. *Love is the bond of perfection.* First it is a bond or ligament. 2ly it makes the worke perfect. There is noe body but consists of partes and that which knitts these partes together, giues the body its perfection, because it makes each parte soe

contiguous to others as thereby they doe mutually participate with each other, both in strengthe and infirmity, in pleasure and paine. To instance in the most perfect of all bodies; Christ and his Church make one body; the severall partes of this body considered a parte before they were united, were as disproportionate and as much disordering as soe many contrary quallities or elements, but when Christ comes, and by his spirit and loue knitts all these partes to himselfe and each to other, it is become the most perfect and best proportioned body in the world, Eph. 4. 16. *Christ, by whome all the body being knitt together by every joint for the furniture thereof, according to the effectuall power which is in the measure of every perfection of partes, a glorious body without spott or wrinkle; the ligaments hereof being Christ, or his love, for Christ is love, 1 John 4. 8. Soe this definition is right. Love is the bond of perfection.*

From hence we may frame these conclusions. 1. First of all, true Christians are of one body in Christ, 1 Cor. 12. 12. 13. 17. *Ye are the body of Christ and members of their parte.* All the partes of this body being thus vnited are made soe contiguous in a speciall relation as they must needes partake of each other's strength and infirmity; joy and sorrowe, weale and woe. 1 Cor. 12. 26. *If one member suffers, all suffer with it, if one be in honor, all rejoyce with it.* 2ly. The ligaments of this body which knitt together are loue. 3ly. Noe body can be perfect which wants its proper ligament. 4ly. This sensibleness and sympathy of each other's conditions will necessarily infuse into each parte a native desire and endeavour, to strengthen, defend, preserve and comfort the other. To insist a little on this conclusion being the product of all the former, the truthe hereof will appeare both by precept and patterne. 1 John 3. 10. *Ye ought to lay doune your lives for the brethren.* Gal. 6. 2. *beare ye one another's burthens, and soe fulfill the lawe of Christ.* For patterns wee haue that first of our Saviour whoe out of his good will in obedience to his father, becominge a parte of this body and being knitt with it in the bond of loue, found such a native sensibleness of our infirmities and sorrowes as he willingly yielded himselfe to deathe to ease the infirmities of the rest of his body, and soe healed their sorrowes. From the like sympathy of partes did the Apostles and many thousands of the Saintes lay doune their lives for Christ. Againe the like wee may see in the members of this body among themselves. 1 Rom. 9. Paule could have been contented to have been separated from Christ, that the Jewes might not be cutt off from the body. It is very observable what hee professeth of his affectionate partaking with every member; *whoe is weake (saith hee) and I am not weake? whoe is offended and I burne not; and againe, 2 Cor. 7. 13. therefore wee are comforted because yee were comforted.* Of Epaphroditus he speaketh, Phil. 2. 30. *that he regarded not his owne life to do him service.* Soe Phebe and others are called *the servants of the churche.* Now it is apparent that they served not for wages, or by constraint, but out of loue. The like we shall finde in the histories of the churche in all ages; the sweete sympathie of affections which was in the members of this body one towards another; their chearfullness in serueing and suffering together; how liberall they were without repineing, harbourers without grudgeing, and helpfull without reproaching; and all from hence, because they had feruent loue amongst them; which onely makes the practise of mercy constant and easie.

The next consideration is how this loue comes to be wrought. Adam in his first estate was a perfect modell of mankinde in all their generations, and in him this loue was perfected in regard of the habit. But Adam, rent himselfe from his Creator, rent all his posterity allsoe one from another; whence it comes that every man is borne with this principle in him to loue and seeke himselfe onely, and thus a man continueth till Christ comes and takes possession of the soule and infuseth another principle, loue to God and our brother, and this latter haueing continuall supply from Christ, as the head and roote by which he is vnited, gets the predomining in the soule, soe by little and little expells the former. 1 John 4. 7. *loue cometh of God and every one that loueth is borne of God, soe that this loue is the fruite of the new birthe, and none can have it but the new creature.* Now when this quallity is thus formed in the soules of men, it workes like the Spirit upon the drie bones. Ezek. 39. *bone*

came to bone. It gathers together the scattered bones, or perfect old man Adam, and knits them into one body againe in Christ, whereby a man is become againe a living soule.

The third consideration is concerning the exercise of this loue, which is two-fold, inward or outward. The outward hath beene handled in the former preface of this discourse. From unfolding the other wee must take in our way that maxime of philosophy. *Simile simili gaudet*, or like will to like; for as of things which are turned with disaffection to eache other, the ground of it is from a dissimilitude or arising from the contrary or different nature of the things themselves; for the ground of loue is an apprehension of some resemblance in the things loued to that which affects it. This is the cause why the Lord loues the creature, soe farre as it hath any of his Image in it; he loues his elect because they are like himselfe, he beholds them in his beloued sonne. So a mother loues her childe, because shee throughly conceives a resemblance of herselfe in it. Thus it is betweene the members of Christ; eache discernes, by the worke of the Spirit, his owne Image and resemblance in another, and therefore cannot but loue him as he loues himselfe. Now when the soule, which is of a sociable nature, findes anything like to itselfe, it is like Adam when Eve was brought to him. She must be one with himselfe. *This is flesh of my flesh (saith he) and bone of my bone.* Soe the soule conceives a greate delighte in it; therefore shee desires nearness and familiarity with it. Shee hath a greate propensity to doe it good and receiues such content in it, as fearing the miscarriage of her beloued, she bestowes it in the inmost closett of her heart. Shee will not endure that it shall want any good which shee can giue it. If by occasion shee be withdrawne from the company of it, shee is still looking towards the place where shee left her beloued. If shee heard it groane, shee is with it presently. If shee finde it sadd and disconsolate, shee sighes and moanes with it. Shee hath noe such joy as to see her beloued merry and thriving. If shee see it wronged, shee cannot hear it without passion. Shee setts noe bounds to her affections, nor hath any thought of reward. Shee findes recompense enough in the exercise of her loue towards it. Wee may see this acted to life in Jonathan and David. Jonathan a valiant man endued with the spirit of love, soe soone as he discovered the same spirit in David had presently his hearte knitt to him by this ligament of loue; soe that it is said he loued him as his owne soule, he takes soe great pleasure in him, that hee stripps himselfe to adorne his beloued. His father's kingdome was not soe precious to him as his beloued David, David shall haue it with all his hearte. Himself desires noe more but that hee may be neare to him to rejoyce in his good. Hee chooseth to converse with him in the wildernesses even to the hazzard of his owne life, rather than with the greate Courtiers in his father's Pallace. When hee sees danger towards him, hee spares neither rare paines nor perill to direct it. When injury was offered his beloued David, hee would not beare it, though from his owne father. And when they must parte for a season onely, they thought their heartes would have broake for sorrowe, had not their affections found vent by abundance of teares. Other instances might be brought to shewe the nature of this affection; as of Ruthe and Naomi, and many others; but this truthe is cleared enough. If any shall object that it is not possible that loue shall be bred or upheld without hope of requitall, it is graunted; but that is not our cause; for this loue is alluayes vnder reward. It never giues, but it alluayes receives with advantage; First in regard that among the members of the same body, loue and affection are reciprocally in a most equall and sweete kinde of commerce. 2ly. In regard of the pleasure and content that the exercise of loue carries with it, as wee may see in the naturall body. The mouth is at all the paines to receive and mince the foode which serves for the nourishment of all the other partes of the body; yet it hath noe cause to complaine; for first the other partes send backe, by severall passages, a due proportion of the same nourishment, in a better forme for the strengthening and comforting the mouth. 2ly the labour of the mouth is accompanied with such pleasure and content as farre exceeds the paines it takes. Soe is it in all the labour of love among Christians. The

partie louing, reapes loue againe, as was showed before, which the soule covetts more then all the wealthe in the world. 3ly. Nothing yeildes more pleasure and content to the soule then when it findes that which it may loue fervently; for to love and live beloved is the soule's paradise both here and in heaven. In the State of wedlock there be many comforts to learne out of the troubles of that Condition; but let such as have tryed the most, say if there be any sweetness in that Condition comparable to the exercise of mutuall loue.

From the former Considerations arise these Conclusions.—1. First, This loue among Christians is a reall thing, not imaginarie. 2ly. This loue is as absolutely necessary to the being of the body of Christ, as the sinews and other ligaments of a naturall body are to the being of that body. 3ly. This loue is a divine, spirituall, nature; free, active, strong, couragious, permanent; undervaluing all things beneath its propper object and of all the graces, this makes us nearer to resemble the virtues of our heavenly father. 4thly It rests in the loue and welfare of its beloved. For the full certain knowledge of those truthes concerning the nature, use, and excellency of this grace, that which the Holy Ghost hath left recorded, 1 Cor. 13, may give full satisfaction, which is needful for every true member of this lovely body of the Lord Jesus, to worke upon their heartes by prayer, meditation continuall exercise at least of the speciall [influence] of this grace, till Christ be formed in them and they in him, all in eache other, knitt together by this bond of loue.

It rests now to make some application of this discourse, by the present designe, which gaue the occasion of writing of it. Herein are 4 things to be propounded; *first* the persons, 2ly the worke, 3ly the end, 4thly the meanes. 1. For the persons. Wee are a company professing ourselves fellow members of Christ, in which respect onely though wee were absent from each other many miles, and had our employments as farre distant, yet wee ought to account ourselves knitt together by this bond of loue, and, live in the exercise of it, if wee would have comforte of our being in Christ. This was notorious in the practise of the Christians in former times; as is testified of the Waldenses, from the mouth of one of the adversaries *Aeneas Sylvius* “*mutuo ament pene antequam norunt,*” they use to loue any of their owne religion even before they were acquainted with them. 2ly for the worke wee have in hand. It is by a mutuall consent, through a speciall overvaluing providence and a more than an ordinary approbation of the Churches of Christ, to seeke out a place of cohabitation and Consorteshipp under a due forme of Government both ciuill and ecclesiasticall. In such cases as this, the care of the publike must oversway all private respects, by which, not only conscience, but meare civill pollicy, dothe binde us. For it is a true rule that particular Estates cannot subsist in the ruin of the publike. 3ly The end is to improve our lives to doe more service to the Lord; the comforte and encrease of the body of Christe, whereof we are members; that ourselves and posterity may be the better preserved from the common corruptions of this evill world, to serve the Lord and worke out our Salvation under the power and purity of his holy ordinances. 4thly for the meanes whereby this must be effected. They are twofold, a conformity with the worke and end wee aime at. These wee see are extraordinary, therefore wee must not content ourselves with usuall ordinary meanes. Whatsoever wee did, or ought to have done, when wee lived in England, the same must wee doe, and more allsoe, where wee goe. That which the most in their churches mainetaine as truthe in profession onely, wee must bring into familiar and constant practise; as in this duty of loue, wee must loue brotherly without dissimulation, wee must loue one another with a pure hearte fervently. Wee must beare one anothers burthens. We must not looke onely on our owne things, but allsoe on the things of our brethren. Neither must wee thinke that the Lord will beare with such faileings at our hands as he dothe from those among whome wee have lived; and that for these 3 Reasons; 1. In regard of the more neare bond of mariage between him and us, wherein hee hath taken us to be his, after a most strickt and peculiar manner, which will make them the more jealous of our loue and obedience. Soe he tells the people of Israell,

you onely have I knowne of all the families of the Earthe, therefore will I punishe you for your Transgressions. 2ly, because the Lord will be sanctified in them that come neare him. We know that there were many that corrupted the service of the Lord; some setting upp altars before his owne; others offering both strange fire and strange sacrifices allsoe; yet there came noe fire from heaven, or other sudden judgement upon them, as did upon Nadab and Abihu, whoe yet wee may think did sinne presumptuously. 3ly When God gives a speciall commission he lookes to have it strictly observed in every article. When he gave Saule a commission to destroy Amaleck, Hee indented with him upon certain articles, and because hee failed in one of the least, and that upon a faire pretense, it lost him the kingdom, which should have beene his reward, if hee had observed his commission. Thus stands the cause betweene God and us. We are entered into Covenant with Him for this worke. Wee haue taken out a commission. The Lord hath given us leave to drawe our own articles. Wee haue professed to enterprise these and those accounts, upon these and those ends. Wee have hereupon besought Him of favour and blessing. Now if the Lord shall please to heare us, and bring us in peace to the place we desire, then hath hee ratified this covenant and sealed our Commission, and will expect a strict performance of the articles contained in it; but if wee shall neglect the observation of these articles which are the ends wee have propounded, and, dissembling with our God, shall fall to embrace this present world and prosecute our carnall intentions, seeking greate things for ourselves and our posterity, the Lord will surely breake out in wrathe against us; be revenged of such a [sinful] people and make us knowe the price of the breache of such a covenant.

Now the onely way to avoyde this shipwracke, and to provide for our posterity, is to followe the counsell of Micah, *to doe justly, to love mercy, to walk humbly with our God.* For this end, wee must be knitt together, in this worke, as one man. Wee must entertaine each other in brotherly affection. Wee must be willing to abridge ourselves of our superfluities, for the supply of other's necessities. Wee must uphold a familiar commerce together in all meekeness, gentlenes, patience and liberality. Wee must delight in eache other; make other's conditions our oune; rejoyce together, mourne together, labour and suffer together, allwayes haueing before our eyes our commission and community in the worke, as members of the same body. Soe shall wee *keepe the unitie of the spirit in the bond of peace.* The Lord will be our God, and delight to dwell among us, as his oune people, and will command a blessing upon us in all our wayes. Soe that wee shall see much more of his wisdom, power, goodness and truthe, than formerly wee haue been acquainted with. Wee shall finde that the God of Israell is among us, when ten of us shall be able to resist a thousand of our enemies; when hee shall make us a prayse and glory that men shall say of succeeding plantations, "*the Lord make it likely that of New England.*" For wee must consider that wee shall be as a citty upon a hill. The eyes of all people are upon us. Soe that if wee shall deale falsely with our God in this worke wee haue undertaken, and soe cause him to withdrawe his present help from us, wee shall be made a story and a by-word through the world. Wee shall open the mouthes of enemies to speake evill of the wayes of God, and all professors for God's sake. Wee shall shame the faces of many of God's worthy servants, and cause their prayers to be turned into curses upon us till wee be consumed out of the good land whither wee are a goeing.

I shall shutt upp this discourse with that exhortation of Moses, that faithfull servant of the Lord, in his last farewell to Israell, Deut. 30. *Beloued there is now sett before us life and good, Death and evill, in that wee are commanded this day to loue the Lord our God, and to loue one another, to walke in his wayes and to keepe his Commandements and his Ordinance and his lawes, and the articles of our Covenant with him, that wee may liue and be multiplied, and that the Lord our God may bless us in the land whither wee goe to possesse it. But if our heartes shall turne away, soe that wee will not obey, but shall be seduced, and worshipp and serue other Gods, our pleasure and proffitts, and serue them; it is*

propounded unto us this day, *wee shall surely perishe out of the good land whither wee passe over this vast sea to possesse it:*

Therefore lett us choose life
that wee, and our seede
may liue, by obeying His
voyce and cleaveing to Him,
for Hee is our life and
our prosperity.

SYNOPSIS OF TRIENNIAL CATALOGUES OF COLLEGES, RECENTLY PUBLISHED.

COLLEGE OF NEW JERSEY.

THE following is a list of those who have graduated each year from the commencement of the institution, and also of those who have entered the Christian ministry.

Year.	Grad.	Min.	Year.	Grad.	Min.	Year.	Grad.	Min.	Year.	Grad.	Min.
1748,	6	4	1772,	22	15	1796,	21	3	1819,	33	5
1749,	7	5	1773,	29	13	1797,	30	6	1820,	43	8
1750,	6	2	1774,	20	8	1798,	14	0	1821,	40	7
1751,	10	6	1775,	27	10	1799,	17	1	1822,	39	9
1752,	6	3	1776,	27	8	1800,	10	4	1823,	37	7
1753,	15	5	1777,	7	0	1801,	16	3	1824,	47	7
1754,	19	13	1778,	5	3	1802,	26	3	1825,	39	5
1755,	12	5	1779,	6	0	1803,	21	1	1826,	29	5
1756,	11	3	1780,	6	0	1804,	39	5	1827,	28	3
1757,	22	11	1781,	6	1	1805,	42	5	1828,	25	4
1758,	18	5	1782,	11	2	1806,	54	3	1829,	26	4
1759,	18	8	1783,	14	2	1807,	35	1	1830,	20	4
1760,	11	7	1784,	24	1	1808,	39	8	1831,	33	7
1761,	14	6	1785,	10	2	1809,	44	8	1832,	22	2
1762,	21	7	1786,	25	3	1810,	26	4	1833,	43	4
1763,	19	12	1787,	23	4	1811,	24	1	1834,	37	7
1764,	14	9	1788,	19	2	1812,	38	3	1835,	53	3
1765,	31	11	1789,	21	3	1813,	33	5	1836,	66	0
1766,	31	10	1790,	14	1	1814,	30	10	1837,	55	0
1767,	11	2	1791,	25	2	1815,	40	14	1838,	75	0
1768,	11	5	1792,	37	4	1816,	34	8	1839,	74	0
1769,	18	7	1793,	21	2	1817,	21	8			
1770,	22	12	1794,	27	6	1818,	43	10	92 yrs.	2,388	466
1771,	12	2	1795,	33	3						

Of those who have graduated in the regular course of study, 20 have been Presidents of colleges; 38 have been Professors in colleges or theological seminaries; 14 have been Governors of States; 29 have been Senators in Congress; 50 have been Representatives in Congress. In addition to the above alumni, 440 have received honorary degrees, making in the whole 2,828 who have received degrees at the Institution. Of the 2,388 alumni, 1,446 are still living; and of the 466 ministers, only 212 are now living.

AMHERST COLLEGE.

Year.	Grad.	Min.	Year.	Grad.	Min.	Year.	Grad.	Min.	Year.	Grad.	Min.
1822,	2	1	1827,	23	17	1832,	38	6	1837,	51	5
1823,	5	4	1828,	40	23	1833,	37	13	1838,	41	0
1824,	18	12	1829,	39	23	1834,	40	12	1839,	57	0
1825,	23	11	1830,	33	21	1835,	37	13			
1826,	30	17	1831,	60	26	1836,	40	4	18 yrs.	614	208

Amherst College was established in 1821. Its first President was Rev. Zephaniah Swift Moore, D. D. He continued to officiate until his death in 1823. Since that time

the Rev. Heman Humphrey, D. D. has presided over the Institution. The first class graduated in 1822, and consisted only of two—the Rev. Pindar Field, and Prof. Ebenezer Strong Snell. There have graduated at the College, in the regular course of instruction, 614 different individuals, of whom 36 have died, and 578 still survive. Of the 207 who have entered the ministry, 9 only of them have deceased, leaving 198 to proclaim the gospel of salvation. Of those who have graduated, 2 have been Presidents of colleges, and 14 have been Professors in colleges or theological seminaries. In addition to those who have graduated in the regular course of study, 33 have received honorary degrees, making in all who have received degrees at the Institution, 647.

DICKINSON COLLEGE.

Year.	Grad.	Min.	Year.	Grad.	Min.	Year.	Grad.	Min.	Year.	Grad.	Min.
1787,	9	2	1801,	0	0	1815,	13	1	1829,	32	5
1788,	11	7	1802,	8	4	1816,	6	0	1830,	6	2
1789,	9	1	1803,	5	4	1817,	0	0	1831,	5	0
1790,	12	3	1804,	0	0	1818,	0	0	1832,	0	0
1791,	0	0	1805,	11	6	1819,	0	0	1833,	0	0
1792,	33	6	1806,	4	2	1820,	0	0	1834,	0	0
1793,	0	0	1807,	0	0	1821,	0	0	1835,	0	0
1794,	20	5	1808,	11	4	1822,	2	0	1836,	0	0
1795,	24	6	1809,	15	5	1823,	19	14	1837,	7	0
1796,	0	0	1810,	4	0	1824,	24	14	1838,	13	0
1797,	9	4	1811,	10	1	1825,	20	9	1839,	17	0
1798,	24	10	1812,	26	1	1826,	9	3	1840,	19	0
1799,	8	5	1813,	15	2	1827,	22	3			
1800,	5	2	1814,	23	2	1828,	21	7	54 yrs.	531	140

From the alumni, there have been furnished 9 Presidents of colleges; 8 Professors in colleges; 5 Judges of Supreme Courts; 3 Senators and 8 Representatives in Congress. The degree of bachelor of laws has been conferred on 27, and 39 have received some honorary degree; among others we notice that of doctor in divinity, conferred on the Rev. Thomas Scott, author of the Commentary on the Bible. Of the 531 alumni, 131 have deceased; and of the ministers, 106 still live.

BOWDOIN COLLEGE.

Year.	Grad.	Min.	Year.	Grad.	Min.	Year.	Grad.	Min.	Year.	Grad.	Min.
1806,	7	1	1816,	11	1	1825,	37	7	1834,	35	6
1807,	3	0	1817,	8	3	1826,	31	3	1835,	30	6
1808,	6	1	1818,	19	5	1827,	32	5	1836,	25	2
1809,	5	1	1819,	11	1	1828,	20	6	1837,	41	0
1810,	12	4	1820,	12	3	1829,	28	7	1838,	29	0
1811,	6	0	1821,	21	5	1830,	19	3	1839,	25	0
1812,	7	2	1822,	24	3	1831,	21	6	1840,	31	0
1813,	5	0	1823,	33	4	1832,	27	5			
1814,	15	1	1824,	13	3	1833,	24	10	35 yrs.	683	103
1815,	8	1									

Of those who have graduated in the regular course of study, 4 have been Presidents of colleges; 16 Professors in colleges or theological seminaries; one has been Governor of a State; one Senator in Congress; and 5 Representatives in Congress. The degree of doctor in medicine has been conferred on 481 in a regular course of study; and 107 have received honorary degrees. Of the alumni, 91 have deceased, and 592 still survive; and of the ministers only 8 have died, leaving 95 still to preach the gospel.

UNIVERSITY OF THE CITY OF NEW YORK.

This Institution was established in 1831, and is now under the presidency of the Hon. Theodore Frelinghuysen, LL. D. The graduates in successive years have been as follows.

Year.	Grad.	Year.	Grad.	Year.	Grad.	Year.	Grad.
1833,	3	1835,	14	1837,	13	1839,	27
1834,	9	1836,	26	1838,	13	Total,	105.

Honorary degrees have been conferred on 9 individuals.

COLUMBIAN COLLEGE.

This Institution was incorporated in 1821, and from it the following number of individuals have received the degree of bachelor of arts.

Year.	Grad.	Year.	Grad.	Year.	Grad.	Year.	Grad.
1824,	3	1831,	12	1835,	5	1839,	9
1825,	13	1832,	3	1836,	3		—
1826,	13	1833,	4	1837,	11	Total,	99
1829,	7	1834,	1	1838,	15		

Seventy-four in regular course of study have received the degree of doctor in medicine; and 14 have received honorary degrees of some kind.

WESTERN RESERVE COLLEGE.

This College was founded in 1826, and has conferred the bachelor's degree on the following number of persons in the regular course of study, 3 of whom have deceased. Seven have received honorary degrees.

Year.	Grad.	Min.	Year.	Grad.	Min.	Year.	Grad.	Min.	Year.	Grad.	Min.
1830,	4	4	1833,	7	2	1836,	5	1	1839,	8	0
1831,	2	0	1834,	8	3	1837,	5	1		—	—
1832,	4	1	1835,	7	1	1838,	1	0	Total,	51	13

SYNOPSIS OF TRIENNIAL CATALOGUES OF THEOLOGICAL SEMINARIES, RECENTLY PUBLISHED.

GENERAL THEOLOGICAL SEMINARY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

Located in the City of New York.

This Seminary was established in 1817, and at it the following number of individuals have received their theological education as specified. *Thirteen* of them have deceased.

Year.	Grad.	Year.	Grad.	Year.	Grad.	Year.	Grad.
1822,	1	1827,	5	1832,	9	1837,	24
1823,	5	1828,	6	1833,	11	1838,	26
1824,	2	1829,	8	1834,	12	1839,	17
1825,	2	1830,	2	1835,	17		—
1826,	6	1831,	5	1836,	28	Total,	186

THEOLOGICAL SEMINARY OF THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA.

This Seminary commenced operations in 1822, and has sent forth 126 preachers of the gospel in the following order. *Eight* of them have deceased.

Year.	Grad.	Year.	Grad.	Year.	Grad.	Year.	Grad.
1823,	1	1828,	6	1833,	6	1838,	5
1824,	3	1829,	8	1834,	20	1839,	8
1825,	6	1830,	5	1835,	11		—
1826,	8	1831,	9	1836,	6	Total,	126
1827,	3	1832,	9	1837,	12		

THEOLOGICAL SEMINARY, COLUMBIA, S. C.

This Seminary was established in 1828, and went into operation in 1831. Forty-seven individuals have pursued their studies at the Institution, though 12 of them did not finish the regular course. *Four* of them have died.

1833,	8	|	1835,	12	|	1837,	6
1834,	8	|	1836,	7	|	1838,	6—Total, 47.

THEOLOGICAL INSTITUTE OF CONNECTICUT.

This Seminary was founded in 1833, and incorporated in 1834. The number who pursued their theological studies at it is 58, as inserted below. Of these, 12 did not finish the whole course of study.

1836,	9	|	1838,	12	|	1840,	13—Total, 58.
1837,	13	|	1839,	11	|		

ANNIVERSARIES OF SOCIETIES CONNECTED WITH THE AMERICAN EDUCATION SOCIETY.

CONNECTICUT BRANCH.

THE Fourteenth Annual Meeting of the Connecticut Branch of the American Education Society was held at New Haven, in connection with the meeting of the General Association, on Tuesday, June 16th, 1840, at 7½ o'clock, P. M. President Day was called to the chair. The meeting was opened with prayer by Rev. Mr. Walker of Brattleboro', Vt. The Reports of the Treasurer and Directors were read by the Secretary, the Rev. Mr. Riddel, and accepted. The meeting was then addressed by Rev. Joseph Emerson, Agent of the Parent Society, Rev. Benjamin F. Meigs, Missionary of the American Board at Ceylon, and Rev. Chauncey D. Eddy, from Saratoga Springs.

After the public exercises were concluded, the following persons were elected as officers of the Branch for the ensuing year:

Hon. Thomas Day, Esq., President; Joseph Battell, Esq., Vice President; Rev. Samuel H. Riddel, Secretary; Eliphalet Terry, Esq., Treasurer; Rev. Jeremiah Day, D. D., LL. D., Rev. Joel Hawes, D. D., Rev. Nathaniel W. Taylor, D. D., Rev. Bennet Tyler, D. D., Rev. Chauncey A. Goodrich, D. D., Rev. Leonard Bacon, Rev. William W. Turner, Rev. Horace

Hooker, Rev. Horace Bushnell, Rev. Oliver E. Daggett, Prof. Benjamin Silliman, Prof. Dennison Olmsted, Directors.

Extract from the Fourteenth Annual Report of the Directors.

The Directors in presenting their Fourteenth Annual Report, would notice first of all, with an unfeigned expression of gratitude, the manifest smiles of the great Head of the church, upon the cause in behalf of which their solitudes, and their exertions to some extent, have been engaged. The period of trial through which the churches are now passing, in respect to the acquisition of means for the support of the various benevolent enterprises, is well fitted to bring those especially, on whom any share of responsibility in relation to their management has been cast, to realize their absolute dependence upon the assistance of an Almighty arm. Any measure of continued prosperity in these trying circumstances, is fitted to awaken a peculiar sense of the riches of the divine goodness, and to inspire a genuine feeling of encouragement and confidence in the prosecution of every good work.

From the Report of the Treasurer it appears that the total amount of the receipts into the Treasury during the year has been \$5,549 95.

Of this sum, \$440 80 have been refunded by beneficiaries. An income of \$540 00 has accrued from interest on permanent funds; and \$4,569 15 has been contributed to the cause directly by the churches, and

by individuals. This amount exceeds the contributions of last year by \$757 32. The amount refunded by beneficiaries is likewise greater than last year, by a difference of \$264 80.

The appropriations during the year to the beneficiaries in the State have amounted to \$5,214 82. The Treasurer acknowledges a balance on hand, at the present time, of \$207, which is only a trifle less than the balance in the Treasury at the commencement of the year. The Branch has, therefore, sustained its own operations, the past year, without calling upon the Parent Society.

The Rev. Joseph Emerson, who has been employed for several years as an agent by the Parent Society, has devoted a considerable portion of his time during the year, to the collection of funds, and other duties connected with the objects of his agency, in this State. To the judicious and diligent exertions of Mr. Emerson, we are doubtless to ascribe, in a good degree, the comparatively improved state of the funds, as exhibited by the Treasurer's report. From him the Directors are happy to learn, not only that his visits to the several churches have been most kindly received, but also that, notwithstanding the drawbacks occasioned by the embarrassments of the times, and by the various popular objections which the Education Society, especially in such an exigency, has to encounter, the great object which the Society is endeavoring to promote, finds a place very generally in the affections, charities and prayers, of those enlightened friends of Zion in the State, to whom its claims have been adequately presented.

Among the means which have been blessed to the advancement of this cause, and to its increasing establishment in the confidence of the churches, the able advocacy of many of the pastors, and their active co-operation with the other agencies employed, are to be recognized with special satisfaction. As a peculiar concern for the honor and influence of the ministerial office, must ever be natural to those who are themselves clothed with its sacred functions, and as a special responsibility is devolved on them in respect to its perpetuity in the church, and, also, in respect to the qualifications of those to whom they must in succession, transmit this important trust, we have a guaranty that, so long as the ministers of Christ are true to their Master, and to themselves, and so long as a necessity for special exertions may continue, they will not fail to regard the enterprise in which we are engaged, as peculiarly their own.

The number of ministers now filling the pastoral relation within our limits, who have been assisted in their early preparation for the ministry, by means which the churches had consecrated for this sacred purpose, is now considerable. From these, almost

without exception, the Society receives the most substantial proofs of grateful attachment, in the form of active efforts for the promotion of its interests.

But while we speak of the clergy as the natural friends and allies of the Education Society, we do not intend to intimate that the obligation which rests upon the churches in reference to this object, is of a slight or secondary character. It is for their sakes that the ministry is provided. It is through the ministry, as an instrumentality ordained of God, that the existence of the church is perpetuated from age to age, is edified and built up within herself, and enabled to extend her victories of truth and love over increasing portions of the once bleeding and benighted realm of the God of this world. Whatever, in the riches of spiritual attainments, or the pleasures of active usefulness, is dear to the heart of any Christian in a private sphere, is a consideration which, when justly viewed, must exalt his estimate of the value of the public ministry which God has ordained, since it is to the influence of this living instrumentality, blest as it ever is of heaven, that the sublimest joys of the Christian life, whether in receiving or imparting good, are to be referred.

We may ask then whether every church in the State is now discharging towards the ministry, as an instrumentality to be furnished and employed for the conversion of the whole world, the full obligations which the reception of such benefits creates? These obligations cannot be fully discharged, by merely sustaining each church for itself, a laborer in its own vineyard. The extensive tracts of the moral wilderness, which cover so large a portion of the earth, will create for years, and perhaps centuries to come, an increasing demand for ministers of the word, to be supplied in a great measure, especially at first, from Christian lands. How many heralds of the cross will be required to go forth from our midst, before the heathen nations will begin to be generally awakened to a perception of their spiritual wants! How many, before their desolations will be so far reclaimed, that they can be expected to rear up competent Christian teachers, on their own soil! A mere allusion to these considerations, is sufficient in this place, to justify the expression of our honest conviction, that the churches of our favored State, will be found to have come short of their duty, unless they make it their endeavor to prepare and send out into the destitute portions of our own and other lands, a number of spiritual laborers, at least equal to that which must be retained for their own supply. We do not say that this must be accomplished exclusively through the medium of Education Societies. But that such instrumentalities are necessary in their appropriate sphere, to co-operate in so great a work, is what, it would seem, none can fail to perceive.

There is, moreover, so far as the supply of our own country is concerned, a peculiar call for the interposition of this effort of Christian beneficence. One of the privileges which must be dear to the people of this country, so long as the present structure of civil society remains, is the opportunity afforded to every class of the citizens, by the force of personal merit and exertion, to make their way to the most honorable and responsible departments of the public service. The ministry is not an exception to the application of this remark. It is not the sons of the wealthy, the educated, and the refined alone, nor chiefly these who are enabled to enter the service of the church. The door is wide open to diligence, talent and piety, in what condition soever of life they are found. The great advantage of this is, that, in our country, the ministry being *of* the people, will be eminently a ministry *for* the people. Those who are set apart to labor in this work will, in all the essential points of personal character, be like unto their brethren.

But a danger is here to be noted and avoided. The ministry must not be degraded in the respect and confidence of the people in consequence of its intimate hold upon their affections and sympathies. The ministry which the people may create for themselves, it should be their aim to make, as much as possible superior to themselves, in the ability required for the exercise of its functions. The importance of a sound education, therefore, must be recognized and insisted on; and its attainment must be brought within the reach of every class of our young men who may with reason, deem it their duty to devote their lives to the work of preaching the gospel. The better to secure this important result, Education Societies have been raised up. For the great good which they have accomplished, let the praise be given to God alone. In a delightful though difficult part of his work we trust we have been engaged; and it is to the guidance of his wisdom and the strength of his hand that all our prosperity and usefulness are to be ascribed.

The Connecticut Branch of the American Education Society is virtually composed of the whole body of Congregational ministers in this State. This General Association, for the time being, is the Society, to whom this Report is respectfully submitted. How solemn and interesting, therefore, viewed in its spiritual, as well as in its ecclesiastical relations, is the aspect of the present occasion! Laborers in one of the fairest portions of Zion's earthly heritage, we are assembled under the shade of one of her most hallowed and lovely bowers, to pray and consult together for those, whom we would fain acceptably present to Christ as candidates for the sacred commission, which we ourselves must so soon resign. In the spirit of this duty, therefore, may we not

now with humble assurance commend our continued labors to the blessing of our Lord and Master? In labors and in plans like these, will he not be pleased to recognize one heart in us all; which prays, *Thy kingdom come?*

MAINE BRANCH.

EXTRACTS from the Report of the Directors of the Maine Branch of the American Education Society.

Systematic efforts for the purpose of aiding indigent young men of promising talents and piety in obtaining an education for the Christian ministry have been made in this State for many years. A Society for this purpose existed among us for some time before the organization of the American Education Society. The Maine Branch of that noble Institution, which now holds its twenty-second anniversary, was formed in Nov. 1818. Since its formation it has aided 234 young men. Of the whole number, 95 after completing their preparatory studies, have become preachers of the everlasting gospel. Four have not been suffered to continue by reason of death. Of forty-nine known to be living as settled pastors, or stated supplies, 1 is in Michigan, 1 in Ohio, 2 in New York, 1 in Connecticut, 1 in Rhode Island, 2 in New Hampshire, 2 in Vermont, 7 in Massachusetts, and 32 in Maine. One is a College Professor, 2 or 3 others are employed, perhaps permanently, in teaching—one has gone forth to Constantinople to preach the gospel to the Armenians—one to the Indians beyond the Rocky Mountains—two have been ordained to the work of Foreign Missions—and two besides are expecting to be engaged in it. Others are either ordained ministers without pastoral charge, or licentiates that have not received ordination. A goodly number of the former beneficiaries of this Society, we know to have been very successful in winning souls unto Christ. Thirteen, it is understood, have recently seen the pleasure of the Lord prospering in their hands.

Of those who have in former years been under our patronage, some either in this State without the aid of this Society, or in other States are pursuing their studies, or endeavoring by the instruction of schools, or by other employments, to procure the means of defraying their own expenses. Of those who were reported as beneficiaries at the last annual meeting, 11 have left the institution in Bangor and are now preaching the gospel, 12 have not applied during the year for further aid, and one has been dismissed for want of satisfactory evidence of piety. The whole number assisted during the year is 59. One new beneficiary has been received in the first stage; two in the

second; one in the third. The whole number now on our list is 48; 16 at the Theological Seminary, 20 at college, and 12 preparing for college.

Some of those who might be very useful as preachers of the everlasting gospel, will be discouraged from attempting the necessary preparation, unless charitable aid be afforded. They have not the necessary funds in their own hands. They cannot obtain them from their friends. They may see no reasonable prospect of earning them in time sufficient for obtaining a thorough course of education. Let no aid from the churches be expected—the question, How shall we preach, except we be sent, will seem to them to admit of but one answer—an invincible negative. Providence will be thought to have settled the question, in opposition it may be to their fondest wishes. And must this conclusion be forced upon them? Is there no remedy? Must those vigorous intellects and warm hearts be denied the privilege of laboring for Christ in the work of the holy ministry, and must a perishing world lose the benefit of their services for want of that aid which the churches of the living God, churches that Christ hath purchased with his own blood, could even in hard times easily give them? Ought not those young men, upon whom God may have bestowed his choicest gifts, (for often doth He choose those who are poor in this world to be rich in intellectual and spiritual endowments,) and who might be Baxters, Edwardses, Brainerds and Paysons in the church, to be sought out, invited, encouraged, and if need be, urged to consecrate themselves to His service in the work of Christ's ambassadors? The Lord hath need of them in his work, and shall the churches keep them back?

But why urge the raising up of more ministers, when many even now find it difficult to get employment, and some are leaving the ministry for secular employments? It may be, that some have mistaken their calling, and do well to change it, and that others love so well the serene, pleasant places of New England, that they shrink from fields of labor and usefulness in our own country and in foreign lands, where their services are more urgently needed, and where they might find abundant ministerial employment, and with the aid of missionary societies, the means of subsistence. For the present indeed most of our missionary societies are cramped in their operations, and now all suitable persons who wish a commission can obtain it. But present embarrassments are not always, we trust, to continue. Even if seasons of secular prosperity equal to those of former years should not return, the churches will learn, it may be hoped, in connection with more of frugality and self-denial in their own expenditures, a greater degree of liberality in relation to objects of benev-

olence, so that the streams of their bounty may flow forth more freely and copiously than ever. We trust, brethren, you have not lost your confidence in the onward progress and the ultimate universal triumph of your Redeemer's cause. There may be temporary obstructions and discouragements, calling for deeper humility, stronger faith, more fervent prayers, and more zealous, active effort. But let us not imagine, that any necessity is imposed upon us of retrograde movements, or even remaining stationary in the great enterprise of the world's redemption. The language of God's word and providence and spirit still is, Speak to the children of Israel that they go forward. Let thousands of pious men in the land, possessing the necessary intellectual gifts, commence a course of preparation for the Christian ministry—who does not believe that by the time their preparatory course of study shall be completed, there will be demand and opportunity for the labors of them all? We are not straitened in God. He is opening the way into many a field, while his people are now prepared to contribute. To his people he says, Be ye encouraged. Ask great things. Attempt great things. Look on the fields that are already white unto the harvest. But where are the reapers? Where are the pious young men of Maine? Who among them will consecrate his service to the Lord, and be ready to go wherever He may lead, and to bear the burden and heat of the day in any portion of the vineyard, which his Master may assign him? and who of them not called to the work of the ministry will give freely of his worldly substance to aid in sending forth others into the harvest?

Officers of the Maine Branch of the American Education Society, elected June 24, 1840:—Hon. R. P. Dunlap, President; David Dunlap, Esq., Hon. Wm. P. Richardson, Vice Presidents; Rev. Benjamin Tappan, D. D., Secretary; Prof. William Smyth, Treasurer; Joseph McKeen, Esq., Auditor; Rev. Messrs. D. Thurston, J. W. Ellingwood, A. Cummings, G. E. Adams, D. M. Mitchell, and D. Shepley, Directors.

BOSTON AUXILIARY EDUCATION SOCIETY.

EXTRACTS from the last Annual Report, prepared by Rev. Nehemiah Adams.

Reconciliation is the prominent idea associated in the word of God with the object of the Christian ministry. It is interesting to consider the Christian ministry, both in its appointment and in its purpose, as a manifestation of the same love to man, which

provided a Saviour;—as a necessary part, and, indeed, a characteristic exhibition of that grace which was given us in Christ before the world began.

If we follow a minister of reconciliation along the paths of his professional pursuits, we shall see that the influence of that great motive in the Divine mind which led to the appointment of the ministry, is “like ointment poured forth” in all the acts of his calling. Is he expounding the word of God, or exhorting in the pulpit; is he counselling the little assembly of those whom the Spirit of God has moved to seek salvation; is he conversing by the way side with one whom he casually meets, as an object of pastoral solicitude; is he in the sick chamber, at the bed of death, in the house of mourning; or, surrounded with the lambs of his flock, is he seeking their spiritual good; is he concerned as a peace maker, or in preventing strife; or visiting his people; is he baptizing the young child, or the household, or the adult, or taking the bread and cup of the Lord’s Supper, and giving them to the followers of Christ;—in these, and in all the acts of his ministry, he personifies the love of God that made reconciliation for the transgressors.

This being so, it is incumbent on ministers to be in sympathy, in all their feelings and conduct towards men, with the purpose of heavenly mercy in their appointment. Hence, the early discipline of the passions and dispositions is of importance, and for that purpose, early conversion to God; that by a long expectation of this sacred work, the youthful candidate for the ministry may train his moral qualities to the most favorable state for influencing the minds and feelings of others in being reconciled to God. Should we not make the thought more prominent before the minds of those who are expecting the sacred office, that they are to be ministers of reconciliation; hence that their moral and social feelings, now, should be such as to conduce in the highest measure, hereafter, to a sympathy with the purpose of God in their calling, and that the voice of the spirit of God may breathe in them, like the wind in a harp, which answers with concords to every impulse of its breath. For it is not in accordance with the love of God to man, that the minister of that love should, by reason of misanthropic or repulsive dispositions and feelings, be, as a lyrical writer says, like a lute

“————— with ne’er a string,
Or none besides the bass.”

Look, then, at the Christian ministry, and as you see two rainbows on the cloud, one of them the reflection of the brighter bow, so this ministry is a repetition in some sense of the cross of Christ. Is the cross, besides its efficacious influence in the pardon of sin, the exponent of the love of God? So is the Christian ministry. Whenever you see a

minister of God, you see a proof that God is not willing that any should perish, but that all should come to repentance. The perpetuity, thus far, of this order of men, is a standing illustration of the fact that God is reconciling the world unto himself. We take this occasion, then, to ‘magnify the office’ which this Society seeks to perform, and to commend that object to you as one which is most intimately related to the everlasting plan of reconciling a world to God. In promoting this object, we publish “reconciliation,” spread those “gifts” which Christ received “for men” upon his ascension, and may increase in our own hearts, as much as by any work of benevolence, the impressions of the love of God towards us, and the race of men.

The Society, the past year, has partaken of the embarrassments which have restricted the receipts of all our benevolent institutions. But the Directors are confident that in so far as they are promoting the great instrumentality of the world’s reconciliation to God, they will be provided with the means, and they therefore renewedly cast themselves upon the direction and blessing of the Great Head of the Church, and the co-operation of the friends of this cause.

The amount of receipts by the Treasurer of the Auxiliary since the last meeting of the Society is \$3,927 55.

The number of different individuals assisted by the Parent Society and its Branches since the last anniversary, is as follows:—255 in eight theological seminaries, 484 in 29 colleges, 183 in 57 academies;—amounting in all to 922 in 104 institutions. Of these, 556 were assisted at institutions in the New England States, and 366 at institutions in the Middle, Southern, and Western States. The number of new beneficiaries received during the year is 138. The whole number assisted by the Society since its formation is 3,268, a large proportion of whom have entered the ministry.

ESSEX NORTH AUXILIARY.

EXTRACTS from the Report of the Education Society of Essex North, presented at their Annual Meeting in May last; prepared by Rev. D. T. Kimball, Secretary.

Since our last Anniversary millions of souls, unblessed by the gospel ministry, have gone to judgment, and millions more will go to judgment before the return of another occasion like the present. Shall we slumber over the object of the Education Society, when men by millions are annually perishing for want of ministers, and when the cry of those ready to perish comes to us from the great western valley, and from the dark regions of Africa, and the east, and from the isles of the sea for pastors and for missionaries, to break to them the bread of

life? Shall even care and solicitude for souls immediately around us, dear though they be to us, as our own souls, render us unmindful of our fellow men, who never saw a Bible, who never heard of the Saviour, who never received a message of gospel grace from a minister of Christ? The quick return of this occasion, in connection with the fact that millions of the human family have perished in heathen darkness since we were together, should produce in us a deep conviction, that what we do for raising up and sending forth heralds of salvation among the destitute, as well as for promoting religion among ourselves, should be done speedily.

Another interesting and delightful fact claims our consideration. During the last two years the glad tidings were received, that thousands and thousands of souls in Christian and pagan lands were converted through the instrumentality of Christian ministers, and no inconsiderable part of them through the instrumentality of ministers, *brought forward under the patronage of the Education Society.* Who that loves religion and loves souls does not rejoice in the late wonderful work of God at the Sandwich Islands, a work in some respects exceeding that on the day of Pentecost? Whose heart does not thrill with delight on receiving the glad tidings of ten thousand souls in those recently pagan isles, within a very short period converted unto God? By whose instrumentality were they converted? By the instrumentality of American missionaries, under the direction of our Board. From what quarter did the American Board obtain those missionaries? Twelve of the missionaries that have been sent to those islands, were beneficiaries of the Education Society; and more than one half of those by whose instrumentality the conversions referred to were effected, were from the same source. And yet so unseen is the hand of this society in these operations, that, generally speaking, it is no more remembered, than was a certain poor, wise man, who by his wisdom delivered a besieged city. The conversion of thousands at the Sandwich Islands through the instrumentality of missionaries, educated by this Society, is but one item in the account of its beneficial results. Could all the conversions which have been effected by the same instrumentality be brought at once to view, they would carry conviction to every heart of the great utility of this Society. There is reason to believe, that the number of conversions thus effected, exceeds 200,000 persons. Now if we look to this circumstance, the hopeful conversion of more than 200,000 individuals through the instrumentality of the ministers and missionaries, patronized by this Society, and the probability that their ministry may be blessed to as many more; and then to the probability, that a number far greater will be converted

through the instrumentality of their converts; and that a number vastly greater still through these converts; and that in this line the work of converting mercy will be extended and increased in all subsequent time; if we look at this mighty stream widening and deepening in all succeeding ages, can we doubt, that millions and tens of millions and even hundreds of millions will be brought home to glory, as the result of the operations of the Education Society? In this contemplation what pious and benevolent man is not delighted, and disposed to bless God for his goodness in moving the hearts of his friends to establish this society? While heaven rejoices in view of the multitude already brought into the family of Christ through this instrumentality, shall we not praise God and take courage? Shall we not renew our efforts and push them forward with greater zeal, for the purpose of raising up a host of ministers, through whom millions and millions in Christian and heathen countries may be converted unto God? Fed to the full with the bread of life through the munificence of our Heavenly Father, shall we not imitate his goodness by causing those to share his bounty, who experience a famine of the word? Permitted to lie down in green pastures, and led by the side of still waters, under the care of the great and good Shepherd, shall we not be active in raising up pastors to take the charge of those who are not of his fold, but who are like sheep upon the mountains without any shepherd? How can Christians in a more acceptable manner express their gratitude to God for the blessings of the gospel ministry, than by voluntarily giving their time, their labor, their children, their substance, and influence, to aid in raising up ministers and missionaries for the destitute parts of the earth?

But is there still need of such efforts? After all that has been done, are missionaries and ministers still wanting? A large number are necessary to supply our own country. "We are assured from good authority that in the State of Michigan there are about fifty Presbyterian churches destitute of a pastor, and most of them able and willing to support the ministry without foreign aid. In the State of Indiana there are 40 organized churches with none to break to them the bread of life, and 20 entire counties, where there is no preaching of the Presbyterian or Congregational order. In the State of Illinois, there are also about forty destitute churches, and half as many more places of great promise, were the institutions of the gospel ought to be planted with the least possible delay. In the State of Missouri there are fifty counties, somewhat extensively inhabited, where no Presbyterian or Congregational minister is stationed. There is a range of territory in the South Western section of this State two hundred miles long by a hundred and fifty

broad, more than three times as large as the whole State of Massachusetts, and containing a population of forty thousand, where there is but one Presbyterian and one Congregational minister. The extensive and fertile territory of Wisconsin, extending from Lake Michigan to the Mississippi river, is fast becoming inhabited, chiefly by sons and daughters of New England and New York. The population probably exceeds thirty thousand, and is rapidly increasing, and yet in this territory there are but eight or nine ministers of any denomination." More than a third part of the inhabitants of the United States are destitute of competent teachers of Christianity. And, notwithstanding the efforts which have been made to supply our destitution, the increase of population for the last half century has far outrun the increase of Christian ministers. Who is duly impressed by the facts, that every passing year adds almost half a million to our population, and that the number of ministers is increased but half of that proportion? A great increase of Christian ministers is wanted to prevent a flood of moral desolation from rolling over our country.

In surveying the world we find the proportion of Christian ministers to the population to be about one to a million. The number of ministers needs to be increased at least thirty-fold. And the demand for them in this and in other countries is loud and impressive beyond what we have before known. God in his providence is saying, Thrust in your sickle and reap, for the harvest of the earth is ready. But where are the reapers? They cannot be found. Though some towns in New England are overstocked, yet ministers do not exist in sufficient numbers to gather in the ripening harvests.

The object of the Education Society, is to augment their number. It is not merely to increase the number of ministers, but ministers of a particular description. It is to increase the number of *able* ministers, men of strong mental powers, furnished with a thorough literary and theological education, qualified to translate the sacred scriptures into foreign languages; to reason with deistical and skeptical men of strong minds and rude manners in our western States, and with intelligent philosophers of China and the East, and to refute their errors, as well as to discharge in general the duties of the gospel ministry. It is to increase the number of *faithful* and *devoted* ministers, who will not consider their own lives dear to them in their efforts to build up the kingdom of Christ; *working* men, taken from the retired walks of life, who will endure hardness as good soldiers of Christ; who will esteem it a privilege to wear themselves out in the service of God and of souls. The object of the society is through the instrumentality of such ministers to promote the

edification of Christians and the conversion of sinners in all parts of our country and world. Surely, a more important object cannot engage the attention of man.

Let the friends of this cause see that the interest in it does not decline. It has been justly said, that "if we suffer this cause to languish, and the Education Society to die, we blot out one of the brightest stars in the constellation of benevolent enterprise." "If among our benevolent societies there is one more than the others which in its structure and operations recognizes the great popular principles of our social institutions, and in its tendencies and results more effectually contributes to carry down, extend and equalize among all classes of our most worthy citizens the best principles of our common inheritance, it is the American Education Society."

Let the friends of God and man then espouse this cause with all their hearts. Let pious *parents* bring their young sons, and consecrate them to God for the service of this cause. Let parents of pious sons of promising talents strive both by their prayers and counsels to direct their steps toward the sacred ministry. Let them labor to convince them, that to be instrumental of the saving conversion of souls, is an inconceivably higher honor and blessing, than to wear the most splendid crown, or to possess millions of gold and silver. Do any parents think it too much to give up beloved sons to the labors of a ministerial or a missionary life with the prospect of a bare subsistence? Let them inquire, Did God think it too much to give his only begotten and dearly beloved Son to a life of poverty and toil on earth and to a death of pain and ignominy, that those sons of theirs might have eternal salvation? And let them esteem it an honor to consecrate their sons to the object of carrying forward the work of redeeming mercy in our world.

Let the *members of our churches* take a deep interest in this subject. Let them feel, that the gifts and graces of young men of piety belong to the church, and should be cultivated by her for the promotion of her cause, especially for the work of the ministry. Let the churches therefore by their prayers, sacrifices and labor extend a fostering care over young men of promising abilities and hopeful piety in indigent circumstances and seek to have them duly educated and brought into the ministry. Let the members of the churches look with their own eyes on the moral destitution of their country and world, and let them regard pious young men as the most promising instruments for supplying that destitution; and let them labor, as becomes those, bought with atoning blood, to persuade them to go and work in Christ's vineyard.

Let *pious young men* themselves, reflect deeply on their duty with respect to this subject. Let them regard the wealth and

honors of this world as nothing in comparison with the privilege of gathering immortal souls into the kingdom of our Lord and Saviour. It is related of Gordon Hall, the first American Missionary to Bombay, that he was offered ten thousand pounds a year, for two hours of the day by the East India Company, as an interpreter. But he declined the offer for the more profitable employment of a missionary life. He chose to wear out life in the service of souls, receiving a bare support, rather than abound in wealth by a departure from the appropriate business of a missionary. Let pious young men possess his spirit. Let them cheerfully relinquish the most lucrative employments for the privilege as ambassadors of Christ of persuading their fellow men to be reconciled to God. Let it be their first inquiry on coming into Christ's kingdom, in what employment they can do most to promote the glory of God and the good of their fellow men. Among other employments, let them take particularly into view that of the Christian ministry. And let them see that no reasons deter them from preparing for this work and engaging in it, which will not stand the test at the last great day. Having settled the matter of duty in retirement with their God, let them pursue it with a zeal proportionate to its magnitude and importance.

NEW HAMPSHIRE BRANCH.

THIS Society held its Anniversary at Hampton, Aug. 26, 1840. In the absence of the Rev. Dr. Lord, the President of the Society, Professor Adams took the chair. The meeting was opened with prayer by Rev. Z. S. Barstow. The Rev. Professor Hadduck, Secretary, being absent, by reason of severe domestic affliction, the Rev. Moses Kimball was appointed Secretary pro tem. No report was read, but the meeting was addressed by the Rev. Mr. Holt of Portsmouth, and the Secretary of the Parent Society; and the following resolution was passed:

Resolved. That the success with which the great Head of the church has crowned the efforts of the American Education Society to introduce suitable young men into the Christian ministry, affords the highest encouragement to greater efforts, and calls for the most devout acknowledgments of gratitude to Him from the disciples of Christ and the friends of human salvation.

The officers for the ensuing year were then elected. They are as follows: Rev. Nathan Lord, D. D., President of Dartmouth College, President; Prof. Ebenezer

Adams, Vice-President; Rev. Charles B. Hadduck, Secretary; Hon. Samuel Morril, Treasurer; Mills Olcott, Esq., Dr. Samuel Alden, Rev. Henry Wood, Rev. John Woods, Rev. Z. S. Barstow, Rev. Nathaniel Bouton, Rev. Phinehas Cooke, and Rev. Archibald Burgess in the place of Dr. Church, deceased, Directors. The next meeting is to be held at Francestown.

VERMONT BRANCH.

THE Annual Meeting of this Society was held at Burlington, Sept. 9, 1840. The Rev. Otto S. Hoyt presided on the occasion, in the absence of the President. The Rev. Joel Fisk led in prayer. The Report of the Treasurer, in the absence of the Treasurer, was read by the Rev. T. A. Merrill, D. D., and accepted and adopted. The Report of the Directors was read by the Secretary, the Rev. H. F. Leavitt, and on motion it was accepted and adopted. We regret that we have not obtained extracts from it to publish in this number of the Journal. The meeting was addressed by the Hon. William Slade, Rev. Asa Bullard, Secretary of the Massachusetts Sabbath School Society, and the Rev. Brown Emerson, 2d., Agent of the Parent Society. The following resolution was passed by the Society, viz:

Resolved, That the great demand for efficient ministers of the gospel, both in our own country and in foreign fields, calls loudly upon churches and individuals, to sustain in vigorous operation the American Education Society.

The following persons were elected officers of the Society: Hon. Charles Marsh, LL. D., President; Hon. Jacob Collamer, and Hon. Samuel Prentiss, LL. D., Vice-Presidents; Rev. H. F. Leavitt, Secretary; Joseph Warner, Esq., Treasurer; Rev. Messrs. John Wheeler, Benjamin Labaree, James Marsh, Thomas A. Merrill, John K. Converse, Willard Child, William Mitchell, Worthington Wright, Thomas Kidder, Silas H. Hodges, Charles Walker, and Austin Hazen, Directors.

STRAFFORD COUNTY AUXILIARY, N. H.

THIS Society held its ninth Annual Meeting at Rochester, May 20, 1840. The

Rev. Abraham Bodwell, one of the Vice-Presidents, in the chair. Prayer was offered by the Rev. B. P. Stone, Secretary of the New Hampshire Missionary Society. The Reports of the Treasurer and Secretary were both read and accepted, and the meeting was addressed by the Rev. John R. Adams of Somersworth and the Rev. Joseph Lane, Agent of the American Bible Society. The Hon. William Badger is President of the Society, the Rev. Alvan Toby, Secretary, and Dea. E. J. Lane, Treasurer. The next meeting is to be held at Durham.

NORFOLK COUNTY AUXILIARY, Ms.

THE Society convened at Braintree, in the Rev. Mr. Matthews's meeting-house, June 10, 1840, to hold its *Twenty-Third Anniversary*. Nathaniel Miller, M. D., President, in the chair. The meeting was opened with prayer by the Rev. Mr. Perkins, and the minutes were then read by the Secretary. The Society made choice of the following officers for the ensuing year: Nathaniel Miller, M. D., President; Ebenezer Alden, M. D., Rev. Ebenezer Burgess, D. D., and Dea. Jonathan Newcomb, Vice-Presidents; Rev. Samuel W. Cozzens, Secretary; Rev. John Codman, D. D. Treasurer; Mr. Lewis Tucker, Auditor, and Gen. Nathaniel Guild, General Agent.

The Rev. David Sanford of Medway then preached an appropriate and impressive sermon from 2 Cor. v. 18. 'And hath given to us the ministry of reconciliation.' We may insert extracts from it in a future number.

The Treasurer presented his report, which was accepted. The next Annual Meeting will be held at the Rev. Dr. Codman's church in Dorchester, and the Rev. Mr. Harding of East Medway is appointed to preach on the occasion.

FAITH.

NEVER yet was there a man of deep piety who has not been brought into extremities; who has not been put into the very midst of the fire; who in the depths of the deepest perplexity has not been taught to say, "Though he slay me, yet will I trust in him."

AMERICAN EDUCATION SOCIETY.

THE Quarterly Meeting of the Directors was held at the Rooms of the Society, Oct. 14, 1840. The usual business was transacted, and the appropriations made to beneficiaries were ordered to be paid under the direction of the Financial Committee.

The Rev. Joseph Emerson, who has been an Agent of the Society for several years in the different New England States, was appointed General Agent for the State of Massachusetts.

The Rev. Benjamin Labaree, the able and efficient Secretary of the Central American Education Society for several years past, having been appointed President of Middlebury College, and feeling it to be his duty to accept the appointment, has resigned his office as Secretary, and the Rev. Eliakim Phelps, Secretary of the Philadelphia Education Society, has been chosen to succeed him. Mr. Phelps has long been acquainted with the operations and services of the Society, and it is confidently expected that his continued connection with it will be highly promotive of its prosperity.

CALLS FOR MINISTERS.

CALLS for able ministers of the gospel have seldom, perhaps, been more numerous or urgent than they are at this time. There are many stations to be occupied in which the people will be satisfied with nothing less than substantial attainments, humble, uniform, and elevated piety, united with the graces of manner, that constitute a "good address." There are other fields to be occupied in which the best men may find scope for all their resources, and have occasion to practice self-denial. May there be continual prayer to the Lord of the harvest to send forth laborers.

Christian Observer, Pa.

HINT TO MINISTERS.

WHEN you teach in the church, do not endeavor to draw applause, but rather sighs and groans from the people; let their tears praise you. The discourses of a minister should be full of the holy Scripture. Be not a *declaimer*, but a true preacher of the mysteries of God.—*Jerome*.

[From the Vermont Chronicle.]

MINISTERS FURNISHED BY THE CHURCHES OF HANOVER, N. H.

The town where Dartmouth College is located.

A MEETING of an interesting character was held by the Congregational church at Hanover Centre, of which the Rev. John M. Ellis is pastor, on the 11th of September. Four of her sons, whom she had nurtured in her bosom, and trained for the ministry, were present on visits to their friends, from as many different States, viz: Rev. Abraham Brown, Elizabethport, N. J., Rev. George Freeman, Perrinton, N. Y., Rev. Amos Foster, Putney, Vt., and Rev. Benjamin F. Foster, Salisbury, N. H. The meeting was called to welcome these her sons—to blend once more their praises and prayers in the house where they were baptized in infancy, and consecrated themselves to the Redeemer in youth—and which, old and dilapidated, was soon to be abandoned in exchange for another, neat and commodious, rising by its side. After prayer and singing, by request, each of the brethren addressed the church, calling up its past history, adverting to incidents in their own lives, and urging those duties which are connected with the religious prosperity of a society of Christians.

The exercises were closed by uniting with one of the deacons of the church in commending these sons and brethren to God and the word of his grace, and singing the ever beautiful and fresh hymn, "Blest be the tie that binds." All who were present felt that it was a season of delightful and improving interest.

The thought occurred of ascertaining the names of individuals who have either been born or brought up in Hanover, and had entered the Christian ministry. The result of the inquiry was as follows:

Rev. Ariel Kendrick, Cornish.
Rev. Clark Kendrick, deceased.
Rev. Nathaniel Kendrick, D. D., President of the Hamilton Lit. and Theol. Institution, N. Y.
Rev. Harvey Dodge, Parma, N. Y.
Rev. Thomas Page, deceased.
Rev. Milton Coburn, Effingham, N. H.
Rev. Chester Wright, deceased, Montpelier, Vt.
Rev. Noah Smith, deceased, Southbury, Ct.
Rev. James W. Woodward, Norwich, Vt.
Rev. George Freeman, Perrinton, N. Y.
Rev. Abraham Brown, Elizabethport, N. J.
Rev. Roswell Tenney, Logan, Ohio.
Rev. Amos Foster, Putney, Vt.
Rev. Benjamin F. Foster, Salisbury, N. H.
Rev. Sam'l Hurd, Pres. North Mississippi College.
Rev. Asher Wright, Missionary to Seneca Indians.
Rev. Samuel Wright.
Rev. Royal Nathaniel Wright, Illinois.
Rev. Otis F. Curtis, Wisconsin.
Rev. George W. Woodward, Shrewsbury, N. J.
Rev. Henry Woodward, deceased, Missionary, Ceylon.
Rev. William G. Woodward, Sheffield, Ct.
Rev. James R. Wheelock, Barre, Vt.
Professor George Bush, New York City.
Professor Clement Long, Hudson, Ohio.
Professor Samuel G. Brown, Dartmouth College.
Rev. Milton Ward, Roxbury, Massachusetts.
Rev. George H. Woodward, Barnstable, Ma.
Rev. William C. Burke, Lancaster, N. H.

CHRISTOPHER COLUMBUS.

WHEN Columbus first landed on an island in the West Indies, he knelt down before his Creator and preserver, and offered up in Latin an exceedingly appropriate adoring prayer. Many of our readers probably have never perused the first petitions which were offered to God on the western shores of the Atlantic, through Jesus Christ the Mediator. Supposing that those supplications of Christopher Columbus may be a novelty to some, we present them a translation of his original Latin expressions.

Prayer by Columbus upon his landing at Guanahana.—"O God eternal and omnipotent! by thy holy word thou hast created the heaven, and the earth, and the ocean. Let thy name be adored and glorified! Let thy majesty be exalted! who hast vouchsafed, that through thy unworthy servant, thy Son's sacred name may be known and proclaimed on the other division of the globe! Amen."—*Christian Intelligencer.*

ORIGIN OF THE NAMES OF THE SEVERAL UNITED STATES.

Maine was so called, as early as 1633, from *Maine* in France, of which *Henrietta Maria*, Queen of England, was at that time proprietor.

New Hampshire was the name given to the territory conveyed by the Plymouth Company to Capt. John Mason, by patent, Nov. 7, 1629, with reference to the patentee, who was Governor of Portsmouth, in Hampshire, England.

Vermont was so called by the inhabitants in their Declaration of Independence, Jan. 16, 1777, from the French *verde monte*, green mountains.

Massachusetts was so called from *Massachusetts Bay*, and that from the *Massachusetts* tribe of Indians in the neighborhood of Boston. The tribe is thought to have derived its name from the Blue Hill of Milton. "I had learnt," says Roger Williams, "that Massachusetts was so called from the Blue Hills."

Rhode Island was so called in 1644, in reference to the Island of Rhodes in the Mediterranean.

Connecticut was so called from the Indian name of its principal river. Connecticut is a Moheakanneew word, signifying *Long River*.

New York was so called, in 1664, in reference to the Duke of York and Albany, to whom this territory was granted by the King of England.

New Jersey was so called in 1664, from the Island of Jersey, on the coast of France, the residence of the family of Sir George Cataret, to whom this territory was granted.

Pennsylvania was so called in 1681, after William Penn.

Delaware was so called in 1703, from Delaware Bay, on which it lies, and which received its name from Lord De La War, who died in this Bay.

Maryland was so called in honor of Henrietta Maria, Queen of Charles 1st, in his patent to Lord Baltimore, June 30th, 1632.

Virginia was so called in 1584, after Elizabeth, the Virgin Queen of England.

Carolina was so called in 1732, in honor of King Charles IX. of France.

Georgia was so called in 1732, in honor of King George II.

Alabama was so called in 1817, from its principal river.

Mississippi was so called in 1800, from its western boundary. Mississippi is said to denote the whole river, i. e. the river formed by the union of many.

Louisiana was so called in honor of Louis XIV. of France.

Tennessee was so called in 1796, from its principal river. The word Ten-see is said to signify a curved spoon.

Kentucky was so called in 1792, from its principal river.

Illinois was so called in 1809, from its principal river. The word is said to signify the river of men.

Indiana was so called in 1809, from the American Indians.

Ohio was so called in 1802, from its southern boundary.

Missouri was so called in 1821, from its principal river.

Michigan was so called in 1805, from the lake on its border.

Arkansas was so called in 1819, from its principal river.

Florida was so called by Juan Ponce de Leon in 1572, because it was discovered on Easter Sunday, in Spanish *Pascua Florida*.

Columbia was so called in reference to Columbus.

Wisconsin is so called from its principal river.

Iowa is so called from its principal river.

Oregon is also so called from its principal river.—*New Haven Palladium*.

STUDENTS IN GERMAN AND DUTCH UNIVERSITIES.

THE number of students in several of the German and Dutch Universities, at the commencement of 1840, was as follows:—

Berlin,	1,778	Leipsic,	925
Bonn,	648	Marburg,	276
Breslau,	631	Munich,	1,440
Erlangen,	325	Rostock,	115
Freiburg,	315	Tuebingen,	729
Giessen,	377	Utrecht,	510
Goettingen,	675	Wurzburg,	447
Heidelberg,	622	Leyden,	614
Jena,	450	Groningen,	274

Christian Intelligencer.

DURATION OF LIFE.

At a meeting of the French Academy of Moral and Political Sciences, on the 25th of July last, a memoir was read on the Duration of Life among men of science and letters, members of the various learned academies in Paris. There are 907 members, the precise date of whose admission is recorded. The record begins in 1635, and closes in 1839. Number who were admitted between the ages of

20 and 30,	. . . . .	140
30 " 40,	. . . . .	242
40 " 50,	. . . . .	266
50 " 60,	. . . . .	146
60 " 70,	. . . . .	90
70 " 80,	. . . . .	21
80 " 90,	. . . . .	2

Total, 907

Of these 907, 158 are now living. The joint ages of the whole at the time of admission was 39,976 years. The average age was 44 years and 1 month. The total ages of 748 who had deceased were 51,542 years. The average age of each was 68 years and 10 months. The mean duration of life among the academicians after election was as follows: Academy of Inscriptions, 23 years and 10 months; French Academy, 22 years and 11 months; Academy of Sciences, 26 years and 11 months.—*Boston Recorder*.

FUNDS.

Receipts of the American Education Society, for the October Quarter, 1840.

INCOME FROM FUNDS	591 33
LOANS REFUNDED	1,196 99

LEGACIES.

Rev. Jonathan L. Pomeroy, late of Worthington, Ms. by Hon. Lewis Stroug, Ex. de bonis non	500 00
Dea. Zebedee Kendall, late of Dunstable, Ms. by Mr. John Kendall, Ex.	50 00
Rev. Osgood Herrick, late of Millbury, Ms. by Henry Mills, Esq. Ex.	50 00
Miss Abigail P. Lawrence, late of Danvers, Ms. by Messrs A. L. Peirson and Charles Lawrence, Ex'rs.	200 00
Mrs. Rebecca Nickerson, late of New Bedford, Ms. by Mr. Thomas Nickerson, Ex.	100 00
Mr. Orson P. Wheeler, late of Charlotte, Vt. by Mr. Sheldon Wheeler, Ex. thro' Rev. B. Emerson, Ag't	50 00
Mrs. Perais Goodell, late of Athol, Ms. by Dea. Elijah Goodard, Ex'r.	25 00
Abigail Warner, late of Northampton, Ms. by B. Barrett, Ex'r.	26 80—1,001 80

AUXILIARY SOCIETIES.

SUFFOLK COUNTY.

[Hardy Ropes, Esq. Boston, Tr.]	
Boston, Bowdoin Street Soc. bal.	4 00
A Friend	20 00—24 00

ESSEX COUNTY SOUTH.

[Hon. David Choate, Essex, Tr.]	
Beverly, Washington Street Cong. Soc. of wh. 23 03 is from the Ladies' Ed. Soc. by Alice Bridges, Tr.	28 30
Danvers, Soc. of Rev. Mr. Brame	65 90

<i>Gloucester</i> , Soc. of Rev. Mr. Nichols	22 22
West Parish	10 25—32 47
<i>Manchester</i> , Soc. of Rev. Mr. Taylor	36 04
<i>Marblehead</i> , Soc. of Rev. Mr. Niles,	
collected by Ladies, thro' Mr. G.	
Broughton	67 63
<i>Salem</i> , Soc. of Rev. Mr. Mann, by	
Dea. George H. Smith	15 00
Soc. of Rev. Mr. Worcester, by	
Mr. C. Parkhurst	69 00
Soc. of Rev. Dr. Emerson	91 34—175 34
<i>Wenham</i> , Soc. of Rev. Mr. Mansfield	20 46—416 14
[The above by Rev. B. Emerson, Ag't.]	

EDUCATION SOCIETY IN BROOKFIELD ASSOCIATION.

[Rev. Micah Stone, Brookfield, S. P. Tr.]

<i>New Braintree</i> , subscriptions	32 75
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HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]

<i>Amherst</i> , Gent. Benev. Soc.	14 50
Ladies' do.	22 89—37 39
<i>Enfield</i> , Mr. Joseph Keith	500 00
<i>Northampton</i> , Legacy of Miss Dolly	
Fowle, by J. H. Fowle, Esq.	5 00
Char. Soc. bal. of colls.	4 50
Ladies' Ed. Soc. do.	73—10 35
From the disposable Fund of the Aux.	227 56—775 20
Note. The sum of \$68 acknowledged in Journal	
for August was received from Northampton	
Ladies' Ed. Soc. by Mrs. Williston 38 32	
From the disposable fund of the	
Aux.	
	29 63
	68 00

MIDDLESEX COUNTY.

<i>Charlestown</i> , Soc. of Rev. Mr. Crosby, by	
Dea. E. P. Mackintire	81 61
<i>Concord</i> , Soc. of Rev. James Means, in part	
to const. him an H. M. by Rev. B. Emerson,	
Ag't	29 19
<i>Melford</i> , Ed. Soc. by Mr. Elisha Hayden, Tr.	57 60
<i>Natick</i> , Soc. of Rev. Samuel Hunt, to const.	
him an H. M. by Rev. B. Emerson, Ag't	40 00
Donation from the Estate of Rev. Levi Pratt,	
late of Medford, by Rev. William Adams,	50 00—257 80

SOUTH CONFERENCE OF CHURCHES, MIDDLESEX COUNTY.

[Mr. Otis Hoyt, Framingham, Tr.]

<i>Framingham</i> , Hollis Evang. Ch. and Soc.	43 22
<i>Holliston</i> , Ladies' and Gents. Assoc. by Mr.	
Charles Marsh	41 70
<i>Southborough</i>	17 70
<i>Sudbury</i> , Evang. Union Soc. bal. of subs.	7 93—110 55

NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]

<i>Rosbury</i> , coll. Mon. Con. Rev. Mr. Marsh's	
Soc.	15 00
<i>Sharon</i> , Soc. of Rev. Mr. Eastman, bal. of	
subs.	2 50—17 50

OLD COLONY.

[Col. Alexander Seabury, New Bedford, Tr.]

<i>Easton</i> , Lincoln Drake, Esq. to const. his wife,	
Mrs. Caroline Drake, an H. M.	100 00
<i>Fysetown</i> , Soc. of Rev. Eben. W. Robinson, in	
part to const. him an H. M.	16 80—116 80

PLYMOUTH COUNTY.

[Dea. Morton Edly, Bridgewater, Tr.]

<i>Plymouth</i> , Ladies' Assoc. in Rev. Mr. Hall's	
Soc. by Hon. Josiah Robbins	25 00

RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]

<i>Fitchburg</i> , Ladies Assoc. by Miss Sarah Wood,	
Tr. thro' Mr. Addison Hubbard	22 00
Gents. Assoc. by do.	41 00—63 00

WORCESTER CENTRAL ASSOC.

[Hon. Abijah Bigelow, Worcester, Tr.]

<i>Holden</i> , Soc. of Rev. William Paine	32 23
<i>Oxford</i> , Soc. of Rev. H. Bordwell	33 00
<i>Worcester</i> , several individuals connected with	
the State Lunatic Asylum, by Rev. Julius	
A. Reed	16 50
A Friend	5 00—86 73

Note. The sum received from an individual in Rev. Mr. Sweetser's Soc. acknowledged in August No. should have been \$50 instead of \$40.

EDUCATION SOCIETY IN WORCESTER NORTH ASSOCIATION.

[Mr. Moses Chamberlain, Templeton, Tr.]

<i>Westminster</i> , part of a coll. by Mr. Edward	
Kendall, Jr.	30 00

RHODE ISLAND STATE AUXILIARY.

[Mr. Isaac Wilcox, Providence, Tr.]

<i>Providence</i> , Richmond Street Ch. and Soc.	31 38
Rev. Dr. Tucker's Soc.	143 62
High Street Ch. an individual	3 00—183 00
[By Rev. Joseph Emerson, Ag't.]	
	\$4,621 59

MAINE BRANCH.

[Prof. William Smyth, Brunswick, Tr.]

<i>Bangor</i> , Ladies' Schol. in part, by Prof. Pond	1 00
<i>West Prospect</i> , Cong. Ch. and Soc. by do.	40 00—41 00

[The following by Rev. James R. Wheelock, Ag't.]

<i>Belfast</i> , Cong. Ch. and Soc.	8 61
<i>Bucksport</i> , do.	29 34
<i>Bluehill</i> , do.	5 80
Cong. Benev. Assoc.	30 00—35 80
<i>Biddeford</i> , Cong. Ch. and Soc.	4 35
<i>Calais</i> , do.	15 00
<i>Cherryfield</i> , do.	2 28
<i>Castine</i> , do.	23 89
<i>Dennysville</i> , do.	21 09
<i>Eastport</i> , do.	14 91
<i>Ellsworth</i> , do.	5 37
<i>Fryeburg</i> , do.	12 92
<i>Jonesburg</i> , do.	2 36
<i>Kennebunk</i> , do.	7 50
<i>Kennebunkport</i> , do.	3 00
<i>Limerick</i> , do.	13 91
<i>Leiston (Falls)</i> , do.	1 02
<i>Machias</i> , Soc. of Rev. Stephen Ward, to const. him	
an H. M.	40 00
Soc. of Rev. Thomas T. Stone, in part to	
const. him an H. M.	21 00
<i>Machias Port</i> , Soc. of Rev. Gilman Bachelder, in	
part to const. him an H. M.	12 50
<i>North Bridgton</i> , Mr. Jacob Chapman	5 00
<i>Portland</i> , Rev. Mr. Dwight's Ch. and Soc.	100 00
Rev. Mr. Coulth's do.	100 00—200 00
<i>Prospect</i> , Cong. Ch. and Soc.	8 44
<i>Pembroke</i> , do.	5 25
<i>Perry</i> , Mr. Davenport	1 00
<i>Robbinston</i> , Cong. Ch. and Soc.	8 00
<i>Sebec</i> , do.	28 69
<i>Succorappa</i> , do.	5 50
<i>Sandford</i> , do.	1 77
<i>Stannish</i> , do.	3 72
<i>Winthrop</i> , do.	23 51
<i>Wells</i> , a donation	50
<i>Whitneysville</i> , Cong. Ch. and Soc.	1 50
	\$603 73

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morrill, Concord, Tr.]

<i>Bradford</i> , Soc. of Rev. Cephas H. Kent	16 10
<i>Fitzwilliam</i> , Ladies' Ed. Soc. by S. A. Gerould,	
Esq. Tr. Cheshire Co. Aux. Ed. Soc.	58 56
Contrib. ann. Cont. by do.	6 20—62 76
<i>Greenland</i> , Cong. Church and Soc. by Joseph	
Boardman, Esq. Tr. Rockingham Co. Aux.	
Ed. Soc.	21 25
<i>Kingston</i> , by J. Boardman, Esq. Tr.	14 05
<i>Keene</i> , Ladies' Ed. Soc. by S. A. Gerould, Tr.	10 25
<i>Londonderry</i> , Cong. Church and Soc. by J.	
Boardman, Esq. Tr.	22 75
<i>Meredith Bridge</i> , Cong. Ch. and Soc. to const.	
their Pastor, Rev. John K. Young, an H. M.	40 00
<i>Meredith Village</i> , Soc. of Rev. Mr. Taylor	6 67
<i>New Alstead</i> , 2d Ch. by S. A. Gerould, Tr.	2 00
<i>Northwood</i> , Soc. of Rev. Josiah Prentice	19 69

Newport, Thomas W. Gilmore, towards constituting himself an H. M.	5 00
Soc. of Rev. Mr. Woods, by Dr. Alexander Boyd	15 00—20 00
Ossipee, Soc. of Rev. Mr. Winter	5 50
Palham, Ladies' Char. Soc. by Miss S. Church, Tr.	12 00
Troy, Ladies' Benev. Soc. by S. A. Gerould, Tr.	7 43
Coll. in the Cong.	3 54—10 97
Windham, Soc. of Rev. Mr. Cutler	19 50
	\$283 39

NORTH WESTERN BRANCH.

[Joseph Warner, Esq. Middlebury, Vt. Tr.]

Brattleboro', East, Cong. Ch. and Soc.	25 00
Benson, Soc. of Rev. Mr. Francis	24 00
Brookfield, Ladies' Ed. Soc. by Harry Hale, Esq. Tr. Orange Co. Aux. Ed. Soc.	2 75
Cong. Ch. and Soc. a coll. by do.	22 00—24 75
Londonderry, Cong. Ch. and Soc.	3 91
Middlebury, a Friend	58
Rupert, Cong. Ch. and Soc.	6 47
Townsend, do.	11 64
Thetford, 1st Cong. Ch. and Soc. by H. Hale, Esq. Tr. &c.	33 25
Legacy of the late Dea. Eber Gridley, by William Dennison, Esq. Ex.	268 87
	\$396 47

CONNECTICUT BRANCH.

[Eliphalet Terry, Esq. Hartford, Tr.]

Colchester, coll. in 1st Soc. in part	56 00
Deep River, Cong. Soc. in part to const. Rev. F. W. Chapman a L. M.	3 50
East Hartford	75
East Windsor, do. in 2d Soc. in part, of which is to const. Rev. Shubael Bartlett an H. M.	40 42 45
Granby, coll. in 1st Soc. in part to const. Rev. Charles D. Rice an H. M.	19 14
Griswold, coll. in 1st Cong. Soc. \$15 bal. to const. Henry Tucker a L. M. and \$15 in part to const. Miss Alice Lealie a L. M. of the Connecticut Br.	98 75
A Breast Pin, sold for	1 00—99 75
Haddam, a Friend	1 00
Jewett's City, coll. 2d instalment to const. Rev. William Wright an H. M.	16 30
Lyme, coll. in 1st Soc.	27 87
Middletown, coll. in 1st Soc. \$10 of which from Mrs. Eliza Ward, bal. to const. Rev. H. Talcutt of Chatham a L. M. of Connecticut Br.	83 24
Coll. in 2d Soc. \$15 of which from Mrs. Ruth Birdsey to const. herself a L. M. of Hartford Co. Ed. Soc.	45 75
New London, coll. in 1st Ch. \$80—2d Ch. \$29, Ladies' Assoc. 52 25	141 25
Norwich, a Friend	25
Saybrook (Pettipaug,) coll. in part to const. Rev. A. Harvey an H. M.	19 31
Saybrook, coll. in 1st Soc. \$40 of which to const. Rev. Ethan B. Crane an H. M. and \$15 to const. Miss D. M. Ayer a L. M. of Middlesex Co. Ed. Soc.	55 59
Stonington (Point,) cont. in Cong. Soc.	62 75
Suffield, coll. in part, \$15 of which to const. H. Bissell a L. M. and \$15 to const. Dea. S. Sherman a L. M. of Connecticut Br.	71 40
West Suffield, coll. in part	5 35
[The above by Rev. Joseph Emerson, Ag't.]	
Berlin, Worthington Soc. a coll. by Rev. Mr. Whiteley	20 15
Colchester, a coll. in Rev. Mr. Sprague's Soc. by Mr. S.	14 00
Simsbury, a coll. by Rev. Mr. McLean	17 33
Bequest of the late Julia M. Case	20 00
South Cornwall, Neighborhood Assoc. by Mrs. Sarah Swift, Tr.	6 50
Stonington, cont. 1st Ch. and Soc. by Rev. N. E. Cook	10 00
Vernon, coll. in 1st Soc. by Rev. Mr. Humphrey	30 50
Windsor, coll. in Ch. and Cong. by Rev. Mr. Jewett	15 75
Rev. Joseph Emerson, Ag't, by Rev. Samuel H. Riddell	10 00
	\$895 68

CENTRAL AMERICAN EDUCATION SOCIETY.

[Charles Starr, Esq. N. Y. Tr.]

Connecticut Farms, bal. of coll. in Presb. Ch. to const. the pastor, Rev. R. Street, a L. M.	2 00
Catskill, Stephen Tibbals, by Rev. Dr. Porter	2 00
E. Durham, Abijah Pratt, by do.	5 00—7 00
Durham, Green Co. coll. by do.	5 00
Mariaborough, N. Y. Presb. Ch. in part	51 50

Morristown, N. J. Miss Charlotte B. Arden	20 00
Mrs. Cobb	1 00
Silas Condit	5 00
James Cook	5 00
Cash	2 00
Judge Ford	3 00
Mrs. Jones	1 00
William B. Johnston	1 00
Silas Johnson	5 00
Rev. L. O. Kirtland	5 00
Jabez Mills	5 00
Lewis Mills	5 00
E. Pierson	1 00
Mr. Stiles	5 00
Mr. Whitehead	5 00
A stranger	1 00
Coll. in Ch.	25 69—95 69
Newark, N. J. Rev. A. D. Eddy, 1st Ch.	10 00
William Wallace do.	50 00
Coll. in part in 2d Ch.	71 25
Month Con. coll. do.	45 00—176 25
New York, Brick Ch. John M'Comb	25 00
Mercer Street Ch. W. W. Chester	50 00
Do. P. Perit	75 00
William L. King (Ch. relation omitted)	10 00
Broadway Tabernacle, Martin Uhler	5 00
Second Ch. Brooklyn	109 75—274 75
Schaghticoke, coll. in Presb. Ch.	15 00
Troy, 1st Ch. bal. of coll.	34 50
New coll. in part	62 16—95 66
Ma. J. Loomis, U. S. Army	6 50
Legacy, by Miss Mary E. Shippard, late of Canandaigua, by her Executor, Henry W. Taylor, Esq.	18 87
	\$729 22

UTICA AGENCY.

[J. W. Doolittle, Esq. Utica, Tr.]

[Collected by Rev. Daniel Clark, Jr. Sec.]

Amboy	16 02
Female Benev. Soc.	14 00—30 02
Adams 19 95, Batavia 11 00	30 95
Chemung 50 cts., Colchester 22 34	22 84
Canillus 9 50, Coventry 18 00	27 50
Cassville (see bal. below)	2 00
Eaton Village 14 00, Hamilton 11 25	25 25
La Fayette 36 09, Louisville 5 37	41 46
Morrisville 12 47, Madison 25 26	37 73
Munnsville 1 00, Mariensburg 13 38	14 38
Marcellus 22 50, Pompey 39 74	62 24
Peterborough 23 00, Pompey, Miss Harriet N. Rand 2 00	25 00
Richmont 33 85, Rodman 14 26	48 11
Sackets Harbor 17 24, Syracuse, bal. 2 00	19 24
Therby 8 00, Wampsville 14 11	22 11
Watertown, 1st Ch. 115 9, 2d Ch. 24 27	139 56
Woodville 6 00, Westmoreland 14 62	20 62
Winfield 11 69, Prof. M. Colton 1 00	12 69
[Collected by J. W. Doolittle, Tr.]	
Cassville Soc. by Mr. Pratt	1 60
	\$583 33

WESTERN EDUCATION SOCIETY OF NEW YORK.

[J. S. Seymour, Esq. Auburn, Tr.]

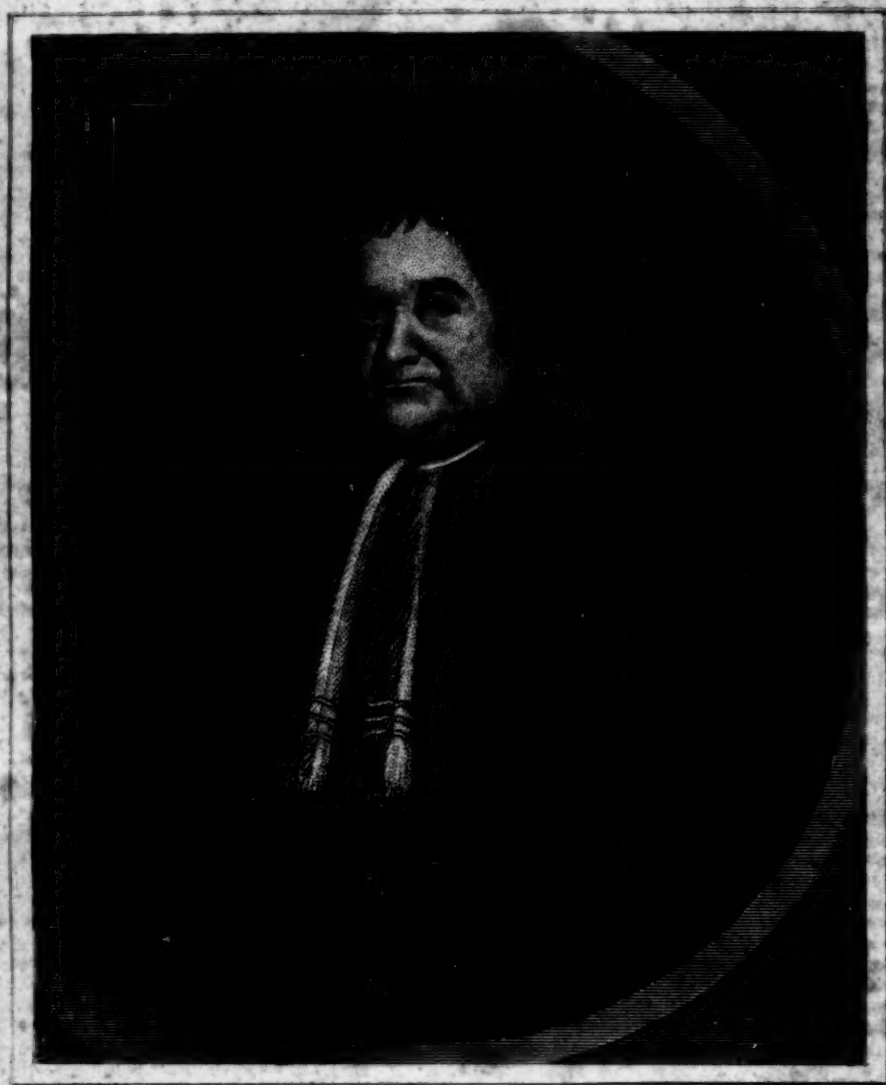
[Collected by Rev. George R. Rudd, Sec.]

Barre Centre, a bal.	2 50
Canandaigua 79 48, Castleton 5 00	84 48
Elmira 17 00, East Broomfield 32 22	49 22
Geneva 27 70, Geneva 138 50	166 20
Hopewell, Mrs. Pratt	3 00
Hammondsport, S. D. Hastings	10 00
Jordan, a bal. 23 00, Jamestown 18 00	41 00
Lyons, coll. in part 5 25, Livonia 40 75	66 00
Leroy 18 00, Ogden, a bal. 9 50	27 50
Pen Yan, coll. in part 59 12, Ladies' Schol. 75 00	134 12
Prattsburgh 59 00, Richmond 37 00	96 00
Rochester, W. Griffith's Schol.	75 00
H. Campbell's do. in part	50 00—125 00
Rushville 29 00, Romulus 18 00	47 00
Silver Creek, coll. in part	4 23
Sheridan 1 81, Southport 10 00	11 81
Scipio 10 50, Skenesbates 26 27	36 77
Wheatland 8 50, Watertown 18 00	26 50
	\$931 63

Whole amount received \$9,344 04.

Clothing received during the Quarter.

Boston, Ma., Mrs. Christian Baker, shirts and socks valued at \$8 75.	
Boscawen, N. H., Ladies' Ed. Soc., by Miss Lucy E. Price, a bundle containing shirts, collars, socks, &c.	
Lisbon, Ct., a bundle containing one quilt and two shirts.	
Troy, N. H., Ladies' Benev. Soc. one bed quilt valued at \$5.	



N. Emmons Pinx.

O. Pelton.

The Hon.^{ble} Samuel Sewall, Esq.^r.

Late Chief Justice of His Maj.^{ty} Province of Massachusetts Bay in N.E.

And Judge of Probate for the County of Suffolk.

A. 77. 1728.

Auris, mens, oculus, manus, os, pes: munere frangi,
dum Pergunt, Praestitit discere velle mori.